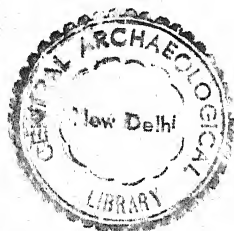


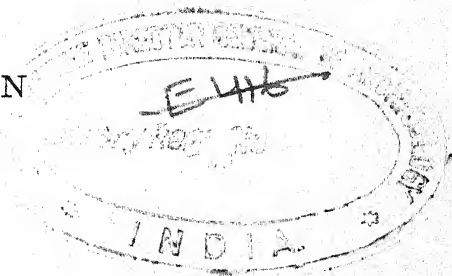
Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY

AT
BANKIPORE

14497



VOLUME V.
TRADITION
PART I.



Prepared by
MAULAVÎ ABDUL HAMÎD

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PREFACE.

THE present volume of the Bankipore Catalogue is the first of two volumes which are to be devoted to Arabic works relating to the Traditions of the Prophet. This branch of Arabic literature is specially well represented in the collection made by the late Maulavi Khuda Baksh who was deeply versed in this subject.

Maulavi Abdul Hamid, who has been entrusted with the description of these manuscripts, is himself thoroughly versed in the science of Ḥadīṣ, and in regard to Sunnī Tradition his views may be accepted as representing the attitude towards the classics of this subject held by Indian Sunnī Muslims of to-day.

The Maulavi's training was originally on purely Arabic lines, and he only acquired his knowledge of English and the European methods of research at the conclusion of his Arabic studies. As supervisor of his work I have purposely allowed what he says to stand, for the most part, as he wrote it: and it will be seen that, with the exception of his references to Brockelmann's invaluable *Geschichte der Arabischen Literatur*, he has gone direct to Arabic sources for his information. He has made a careful study of all the sanads and notes by well-known scholars with which the MSS. abound, and has been at pains to ascertain the dates of the scholars and traditions here represented.

The present volume deals with 172 manuscripts, and comprises the following branches of tradition:—

- (1) The six canonical collections of Sunnī Tradition.
- (2) The Masānīd of Sunnī Tradition.

- (3) The four canonical collections of Shi'a Tradition.
- (4) The Masânid of the Zaidis.
- (5) The Arba'inîyât of the Sunnis.
- (6) The Arba'inîyât of the Shi'as.
- (7) The Arba'inîyât of the Zaidis.

A further volume under preparation will contain the remaining branches of the subject. Special attention may be drawn to the following MSS. :—

- No. 128. An abstract of the Muwaṭṭa'. A rare work transcribed in A.H. 628.
- No. 191. A very early copy of Muslim's Ṣaḥîḥ bearing the autograph of numerous eminent traditionists.
- No. 202. A unique commentary on Muslim's Ṣaḥîḥ.
- No. 203. A very rare commentary on difficult portions of Bukhârî and Muslim.
- No. 211. A portion of the Jâmi' of Turmudî transcribed in A.H. 572.
- No. 241. A fine old copy of the Musnad of Abu Dâ'ûd.
- No. 245. This is the unique MS. on which the Hyderabad printed edition (1902) was based.
- No. 251. An interesting and presumably unique copy of a controversial work on the Musnad of Ibn Ḥanbal, by Ibn Ḥajar al 'Asqalânî, with marginal corrections in the author's own hand.

E. DENNISON ROSS.

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* The Muwaṭṭā', according to Qāḍī 'Iyād (Ḍ. A.H. 451=A.D. 1149; see No. 227), Ibn Aṣīr (Ḍ. A.H. 606=A.D. 1209; see Nos. 223-24) and some others, is regarded as one of the six canonical collections, while a number of the traditionists, instead of the present work, include Ibn Māja.

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ARABIC MANUSCRIPTS.

TRADITION.

No. 121.

fol. 420; lines 15; size 8 × 6; 6 × 3.

الموطأ

AL MUWATTA'.

A collection of Ḥadīṣ (traditions) which, before the composition of the six canonical collections,* was looked upon as the first and foremost authority in Ṣaḥīḥ Ḥadīṣ.

Author: Abū 'Abdallāh Mālik bin Anas al Aṣḥabī, أبو عبد الله مالك بن أنس الأصبحي المدني, the second of the four learned doctors (إمام) who were the exponents of their faith. He is sometimes called Imām-u-Dār al Hijrah (إمام دار الهجرة), and was born in Medina in A.H. 93 = A.D. 711. Dahabī, after mentioning the dates of the author's birth, A.H. 96 and 92, given by other biographers, emphatically says that A.H. 93 is the correct one.

Ḥāj. Khal., vol. vi., p. 265, followed by Brock., vol. i., p. 175, however, gives the date of Mālik's birth A.H. 97 = A.D. 715. Mālik studied Ḥadīṣ under the eminent traditionists, أبو بكر محمد مسلم بن عبد نافع أبو عبد الله الزهري (d. A.H. 124 = A.D. 741) and نافع أبو عبد الله العدوي المدني (d. A.H. 117 = A.D. 735), and learnt Qirā'at under نافع بن عبد الرحمن بن أبي نعيم (d. A.H. 169 = A.D. 785). See Ṭabaqāt al Qurra' by Dahabī, fol. 21*. A large number of scholars and traditionists narrated traditions from him. In the Muqaddimah of

* (1) Al Jāmi' aṣ Ṣaḥīḥ by Bukhārī (d. A.H. 256 = A.D. 870). (2) Aṣ Ṣaḥīḥ by Muslim (d. A.H. 261 = A.D. 875). (3) Al Jāmi' by Tirmidī (d. A.H. 279 = A.D. 892). (4) Sunan by Abū Dā'ūd (d. A.H. 275 = A.D. 888). (5) Sunan by Nasā'ī (d. A.H. 303 = A.D. 915). (6) Sunan by Ibn Mājah (d. A.H. 273 = A.D. 886).

Tanwîr al Hawâlik (a commentary on this work, see the following No. 123) it is stated, on the authority of Ibn 'Abdalbarr (d. A.H. 463 = A.D. 1070) that Mâlik spent forty years in the composition of the present work, and that after finishing it he submitted it to seventy learned traditionists of Medina, who unanimously declared it to be correct; hence the author entitled it **الموطأ**. Mâlik died in Medina A.H. 179 = A.D. 795, and was buried in the cemetery called Al-Baqi' البقيع.

For the author's life see: Huffâz, vol. i., p. 187; Ibn Khallikân, vol. i., p. 1139; Mir'ât al Janân, fol. 96^a; Hâj. Khal., vol. vi., p. 265; Brock., vol. i., p. 175.

Beginning:—

وقوت الصلوة قال حدثني يعقوب بن يعقوب الليثي عن
مالك النخ

The **موطأ** exists in various forms, in which the traditions are narrated from different sources, differing in number of Ḥadīṣ and their arrangement. The present copy contains Ḥadīṣ narrated through Yaḥyâ bin Yaḥyâ al Laiṣī (d. A.H. 234 = A.D. 848) and is more reliable and popular than the other collection of Muwaṭṭa' narrated by others.

For other copies see Brit. Mus., No. 1590; Berlin, 1143; Paris, 675-78. The work is fully described in Berlin, No. 1143. The work was lithographed in Dihlî, A.H. 1291; and printed in Tunis, A.H. 1284; Cairo, A.H. 1280; Lahore, A.D. 1889.

Written in ordinary Naskh.

Dated A.H. 1233.

Scribe صالح بن محمد المراكشي

No. 122.

fol. 119; lines 22; size 10 × 6; 7 × 4.

الموطأ برواية محمد بن حسن الشيباني

AL MUWATṬA' BI RIWÂYAT MUḤAMMAD BIN ḤASAN ASh SHAIBÂNÎ.

Another copy of Al Muwaṭṭa' narrated by Abû 'Abdallâh Muḥammad bin Ḥasan ASh Shaibânî, better known as Imâm Muḥammad, who died

in A.H. 189 = A.D. 804. Below each Ḥadīṣ Imām Muḥammad has quoted the opinions of Imām Abū Ḥanīfah whom he defends in controversial points.

Beginning:—

بَابُ وَقْتُ الصَّلَاةِ قَالَ مُحَمَّدُ بْنُ الْحَسَنِ أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ
عَنْ يَزِيدَ بْنِ زِيَادٍ مَوْلَى بَنِي هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى
مِلَّةٍ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَبِي هُرَيْرَةَ أَنَّ اللَّهَ سَأَلَهُ
عَنْ وَقْتِ الصَّلَاةِ النَّحْ

For other copies see: Berlin, 1144; Brit. Mus., 1590; Cairo I., 328.

The work has been printed in Ludhyāna, A.H. 1291; and Lucknow, A.H. 1297.

Written in good Naskh, dated A.H. 1005.

The name of the scribe is hopelessly wormed and only reads thus
لُودَةُ بْنُ مَخْدُومٍ مِيَانِ

No. 123.

fol. 230; lines 20; size 10 × 6; 7 × 4½.

تنوير الحوالك

TANWÎR AL HAWÂLIK.

A rare commentary on the Muwaṭṭa' narrated through Yahyâ bin Yahyâ al Laiṣi (see No. 121). By Abū 'l Faḍl 'Abdarrahmân bin abî Bakr bin Muḥammad bin Abî Bakr Jalâladdîn as Suyâtî, **أبو الفصل**
عبد الرحمن بن أبي بكر بن محمد بن أبي بكر جلال الدين السيوطي
This eminent author was born in Rajab, A.H. 849 = A.D. 1445. As he was born in the Library of his father he is generally called **ابن الكتب** (the son of the books). One week after his birth he was named 'Abdarrahmân by his father, and the Kunyah (كنية) Abū 'l Faḍl was given to him by Ahmad bin Ibrâhîm al Kinânî (d. A.H. 876 = A.D. 1471). While Suyâtî was still young his father died in A.H. 855 = A.D. 1451, leaving the young author under the charge of Kamâladdîn Ibn al Humâm (d. A.H. 861 = A.D. 1458).

At the age of about eight years Suyûtî learnt the Qur'an by heart, and subsequently, after a short period of seven or eight years, he began to study jurisprudence, literature, and Arabic grammar. The commentary on the *Isti'ādah* (استعاذة) was the first of his compositions, which he wrote in A.H. 866 and which he presented to his teacher 'Alamaddîn al Balqânî, who highly appreciated the work, and whose lectures Suyûtî continuously attended till A.H. 868, in which year Balqânî died. After Balqânî's death he attended for some time the lectures of Shaikh al Islâm Sharafad dîn al Manâwî (d. A.H. 871 = A.D. 1466), and then attended for four years continuously the lectures on Ḥadîṣ under Taqiaddîn as Samanî al Ḥanafî (d. A.H. 872 = A.D. 1467). He also studied under Muḥyiaddîn al Kâfîjî (d. A.H. 879 = A.D. 1774) continuously for ten years, from whom he received a remarkable sanad for narrating Ḥadîṣ. He studied Ḥadîṣ from many of the eminent traditionists, whose number, according to his own statement in *Ḥusn al Muḥāḍarah*, is not less than 150. In the course of his studious life he once took a fancy to learning logic, but finding that Ibn Ṣalâḥ seriously objected to the acquirement of that branch of science, Suyûtî gave up the idea for ever.

As a voluminous writer Suyûtî stands unequalled. In *Ḥusn al Muḥāḍarah*, fol. 162^a, he says that prior to the composition of that work he had already composed three hundred books—

وقد بلغت مؤلفاتي الي الآن ثلثمائة

while the author of *An nûr as Sâfir* remarks that Suyûtî left behind him altogether about six hundred books—

وصلت مصنفاته نحو الستمائة

Brock., vol. ii., p. 143, enumerates 316 works of this great author. He died in A.H. 911 = A.D. 1505 after three days' illness, and was buried in the western side of Bâb al Qarâfah, باب القرافة, in Egypt.

See for his life and works: *Ḥusn al Muḥāḍarah*, fol. 160^a; *An nûr as Sâfir*, fol. 52^a; Hâj. Khal., vol. vi., p. 616; Bodl., 58-60; Berlin, 1034; Brock., vol. ii., p. 143-58.

Beginning:—

الحمد لله الذي بعث النبي صلي الله باوضح المسالك
و نور به رجاء كل حالك . . . و بعد فهذا تعليق لطيف على
موطأ امام مالك بن انس رضي الله عنه

In the preface the commentator states that the present work is an abridgment of *Kashf al Mugattâ*, كشف المغطا, the larger commentary on the same *Muwattâ*'. He further adds that he has based the work on the system and principles of his *Tawshih*, a commentary on *Bukhârî*, for which see No. 168.

Although the work is mentioned by Hāj. Khal., vol. vi., p. 265, it is not mentioned in any catalogue.

Written in good *Naskh*.

Dated A.H. 1300.

Scribe أحمد بن محمد بن عبد الله

No. 124.

fol. 200; lines 21; size $9\frac{1}{2} \times 6$; 7×4 .

An incomplete copy of the same *Tanwîr al Hawâlik*, beginning as above and ending with the *Ḥadîṣ*—

عن عطاء بن عبد الله الخراساني انه قال حدثني شيخ بسوق
البرم بالكوفة الخ

Corresponding with fol. 172^a of the preceding copy.

Written in ordinary *Naskh*.

Not dated, apparently 12th century A.H.

No. 125.

fol. 322; lines 18; size 10×6 ; $7 \times 9\frac{1}{2}$.

المسوى شرح الموطأ

AL MUSAWWÂ SHARH AL MUWATTA'.

A commentary on the *Muwattâ*' narrated through *Yahyâ al Laiṣî* (see No. 121).

By *Aḥmad bin 'Abdarrahîm ad Dihlâwî*, أحمد بن عبد الرحيم، (شاه ولي الله)، better known as *Shâh Wali'allah* (الله)، an eminent

Indian Ṣūfī and traditionist, who, according to *Ithāf an Nubalā*, p. 428, traces his descent from 'Umar the second Caliph, was born in A.H. 1114 = A.D. 1702. At the age of five he gained admission to a maktab. At an early age he applied his mind to study, and after getting the Qur'ān by heart and finishing شرح ملا جامي and other branches of literature, he, at the age of fifteen, completed all the courses of Indian Madrasahs, and adopted his father as a spiritual guide. After his father's death in A.H. 1126 he engaged in delivering lectures for many years, and in A.H. 1143 he went to Mecca and then to Medina, where he made acquaintance with the scholars and traditionists of those places, and received the sanad for narrating Ḥadīṣ and a *Khirqāh* from the eminent Ṣūfī and traditionist, ابو طاهر محمد بن ابراهيم المدني (d. A.H. 1145 = 1732 A.D.).

See Walīallāh's Sanad on Bukhārī, No. 134, and *Tāj at Ṭabaqāt*, Part 13, fol. 485. He returned to India in A.H. 1145 and, after spending some of his time in delivering lectures and composing works, died in A.H. 1176 = A.D. 1762.

Beginning:—

الصد لله الذي انزل على عبده الكتاب قيماً . . . اما بعد
فيقول العبد الفقير الى رحمة الله الكريم احمد المدعو بولي الله
بن عبد الرحيم النح

The explanations of Ḥadīṣ as interpreted by different 'ulamā, are given below each Ḥadīṣ, while in each chapter the commentator explains the difference of opinion of the Imāms Abū Ḥanīfah and *Shāfi'*. The date of composition of the work, as given by the commentator himself, is A.H. 1164.

For *Shāh Walīallāh's* life and works, see Brock., vol. ii., p. 418; *Ithāf an Nubalā*, by *Ṣiddīq Ḥasan Khān Bhopāl*, p. 428; *Ḥadā'iq al Ḥanafiyah*, by Maulavi Faqir Muḥammad, p. 447; and *Tadkira-i-'Ulamā-i-Hind*, p. 110. The work has been lithographed in the *Fārūqī Press*, Dihli, A.D. 1902.

Beside the present work and the works mentioned by Brock., vol. ii., p. 418, the following works of *Shāh Walīallāh* are enumerated in the *Ḥadā'iq al Ḥanafiyah*, p. 447:—

- (1) إزالة الغلاء عن خلافة الخلفاء
- (2) مصفى, a Persian commentary on *Muwatta'*.
- (3) فيوض الحرمين
- (4) الدر الثمين

- (5) انتباه
- (6) انسان العين في مشائخ الحرمين
- (7) الفوز الكبير في اصول التفسير
- (8) عقد الجيد في احكام الاجتهاد و التقليد
- (9) القول الجميل
- (10) الخير الكثير
- (11) همعات
- (12) الطاف القدس
- (13) مقالة مرضية في النصيحة و الوصية
- (14) انصاف في بيان مسبب الاختلاف
- (15) سرور المعزون
- (16) لمعات
- (17) سطعات
- (18) المقدمة السنية في انتصار الفرقة السنية
- (19) فتح الرحمن
- (20) انقاس العارفين
- (21) شفاء القلوب
- (22) قرة العينين في تفضيل الشيخين
- (23) البدور البازغة
- (24) زهراوين
- (25) رسالة تفهيمات

Written in good Naskh.

Dated A.H. 1265.

Scribe القاضي عبد الرحمن بن قاضي اسماعيل

No. 126.

fol. 687; lines 71; size $11 \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

Another copy of the same.

Written in good Nasta'liq.

Dated A.H. 1262.

No. 127.

fol. 337; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

محلى شرح الموطأ

MUHALLÂ SHARH AL MUWATTA'.

An incomplete copy of a commentary on the Muwatta', dealing for the greater part with the variance of the opinions of the Muḥammadan jurists.

By Salāmallah bin Shaiḫ al Islām bin Fakhraddin, سلام الله بن شيخ الاسلام بن فخر الدين, who, according to Ḥadā'iq al Ḥanafiyah, p. 468, and Taḍkira-i 'Ulamā-i-Hind, p. 76, studied almost all the Muḥammadan literature from his father Shaiḫ al Islām, and received the sanad for narrating Ḥadīṣ from his father and other eminent traditionists. He died according to some in A.H. 1229 = A.D. 1813 and according to others in A.H. 1233.

Beginning:—

الحمد لله الذي اشرف معالم السنن واعلامها واعلاها النح

The commentator in the preface says that from his youth he was very fond of learning Ḥadīṣ, which he learnt from the work of his ancestor 'Abdalḥaqq ad Dihlawī, the eminent traditionist of India (d. A.H. 1052 = A.D. 1642), as would appear from the following:—

و بعد فيقول العبد المفتاق — سلام ابن شيخ الاسلام ابن
فخر الدين ان علم الحديث هو كلام خير الانام . . . و اني قد
كنت من اول ربعائي و بدوء عنقواني كلفا ولعا في اقتناء

انواره . . . و اقتباس خرر فوأيدة من كتبه المتداولة و كان
مطلع تلك السعادة في مفتح الاستفادة — مصنفاً جدي الشيخ
الاجل معي السنة النبوية في المائة العادي عشر — الاجدر
بالاتباع و احق ابوالمجد الشيخ عبد الحق قدس سره الح

The MS. breaks off with a portion of كتاب الحجّ.

In the title-page the date of composition, A.H. 1215, is expressed by the words هو الفضل الكبير. The authors of *Ḥadâ'iq al Ḥanafiyah* and *Tadkira-i-'Ulamâ-i-Hind*, however, give the wrong chronogram, الفوز الكبير, which is equal to A.H. 387. Beside the present composition the following works of the authors are enumerated in *Ḥadâ'iq al Ḥanafiyah*, p. 468:—

- (1) Arabic: رسالة في اصول الحديث
- (2) Arabic: كمالين حاشية تفسير جلالين
- (3) Persian: ترجمه صحيح بخاري
- (4) Persian: ترجمه شما ئل ترمذي

Written in good Naskh.

Not dated, apparently 13th century A.H.

No. 128.

fol. 89; lines 15; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 6$.

الملخص لما في الموطأ من الحديث المسند

AL MULAKHKHAS LI MÂ FÎ 'L MUWAṬṬA' MIN AL ḤADÎṢ AL MUSNAD.

An abstract of the Musnad Ḥadîṣ of the Muwaṭṭa' narrated through 'Abdallâh 'Adarraḥmân al Qâsim al Miṣrî (d. A.H. 191 = A.D. 806).

Ḥaḍiṣ in Muwaṭṭa'. The names of the traditionists are arranged in the following alphabetical order:—

ا ب ت ث ج ح د ذ ز ط ظ ك ل م ن ص ض ع غ ف ق
س ش و ه ي

This order, he says, was then current in his country. That, as a token of his respect to the prophet, he has dealt first with those traditionists whose names begin with the word Muḥammad.

The number of Ḥaḍiṣ, as well as of the traditionists, are given in each chapter:—

		Ḥaḍiṣ.	Traditionists.
fol. 8-26 ^a	باب المحدثين	112	11
fol. 26 ^b -33 ^a	باب الالف	29	6
fol. 33	باب التاء	1	4
fol. 33 ^b	باب الجيم	5	1
fol. 34 ^a , 34 ^b	باب الحاء	7	2
fol. 34 ^b , 35 ^a	باب الخاء	6	4
fol. 35 ^a , 35 ^b	باب الدال	3	1
fol. 35 ^b , 36 ^b	باب الراء	5	1
fol. 36 ^b , 41 ^b	باب الزاء	24	3
fol. 41 ^b	باب الطاء	1	1
fol. 42 ^a , 43	باب الميم	6	5
fol. 43 ^a , 51 ^a	باب النون	73	3
fol. 51 ^a -52 ^a	باب الصاد	5	3
fol. 52 ^a	باب الضاد	1	1
fol. 52 ^a , 67 ^b	باب العين	121	17
fol. 67 ^b	باب الفاء	1	1
fol. 68 ^a , 75 ^a	باب السين	46	6
fol. 75 ^b	باب الشين	1	1

		Ḥaḍīṣ.	Traditionists.
• foll. 75 ^b , 81 ^a	باب الهاء	36	3
fol. 81 ^a	باب الواو	1	1
• foll. 81 ^a -88 ^a	باب الياء	35	7

foll. 88^a-89. Four Ḥaḍīṣ narrated by the three traditionists who are known by their Kunyah كنية.

The present work is very rare, not being mentioned in any catalogue. Beside the present work the following works of this author are enumerated in Ḥuffāz, vol. iii., p. 297 :—

- (1) كتاب المَهْد
- (2) المنقذ من شبه التاويل
- (3) كتاب المنبه للفتن من غوائل الفتن
- (4) كتاب المناصك

Written in good Naskh.

Dated A.H. 628.

No. 129.

foll. 652; lines 21; size 12 × 8; 6¼ × 4.

الجامع الصحيح

AL JĀMI' AṢ ṢAḤĪH.

A collection of Ṣaḥīḥ Ḥaḍīṣ. It is the first of the six canonical collections of traditions (صحاح سنة).

Author: Muḥammad bin Ismā'īl bin Ibrāhīm bin al Muḡīrah al Ju'fī al Bukhārī, محمد بن اسماعيل بن ابراهيم بن المغيرة الجعفي البخاري, who was born in Bukhārā, 13th Shawwāl, A.H. 194 = A.D. 810. This eminent author, whose undisputed celebrity as an authority in traditions remains up to this age not only unsurpassed but unequalled, has been the subject of numerous notices by eastern and western Orientalists. Mr. J. H. Rose, vol. iii., p. 383, very curiously gives

us to understand that the author was born in Arabia. See *Al Hady* as *Sârî*, fol. 215, and *Ikmâl*, fol. 224^a, where it is distinctly said that the author was born in *Bukhârâ*, after which he was surnamed *Al Bukhârî*, نسب الي بخارى لانه ولد فيها يوم الجمعة لثلاث عشرة خلت من شوال, Mr. A. Vambéry also supports the above statement when he says that 'Abdallâh al Faqih, surnamed *Al Bukhârî*, the greatest Muḥammadan jurisconsult, first saw the light in 194 (810) in the last-mentioned town *Bukhârâ*. (*History of Bukhârâ*, p. 68.)

At an early age *Bukhârî* lost his father, who, it is said, was a good traditionist for his time. The young *Bukhârî*, then under the care of his only brother and his mother, was sent to a *Maktab* to receive his primary education, but his love for *Ḥadîṣ*, which, according to his own statement, was divinely inspired in him, induced him to alienate himself from the *Maktab* and to place himself under the tutorship of some eminent traditionists, one of whom was *Dākhilî*. The wonderful genius of *Bukhârî*, coupled with his sheer devotion to the study of tradition and traditionists, secured for himself, in a very short time, vast information on the subject, and it is narrated by the author himself that one day when *Dākhilî* was giving lectures, *Bukhârî* corrected him in some *Isnâḍ* which *Dākhilî* had to accept and correct his own book according to *Bukhârî*'s version :—

قال ابو جعفر محمد بن ابي حاتم الوراق قلت للبخاري كيف
كان بدؤ امرك قال الهمت حفظ الحديث في المكتب و لي عشر
سنيين او اقل و خرجت من المكتب بعد العشر فجعلت اختلف
الى الداخلي و غيره فقال يوماً فيها يقرأ علي الناس مفيان عن
ابي الزبير عن ابراهيم فقلت له ان ابا الزبير لم يرو عن ابراهيم
فانتهرني فقلت له ارجع الي الاصل ان كان فدخل وخرج فقال
لي كيف يا غلام قلت هو زبير بن عدي عن ابراهيم فاخذ القلم
مني واصلحه

(*At Tabaqât al Kubrâ*, vol. ii., fol. 60^a.)

After getting by heart the works of *Ibn al Mubârak* (*d. A.H. 181 = A.D. 797*) and *Wakî'* (*d. A.H. 197 = A.D. 812*) and acquiring a complete knowledge of the theories and ideas of the اصحاب الراي (followers of opinion), *Bukhârî*, with his mother and brother, proceeded to Mecca. After a short time his brother *Aḥmad* and his mother returned to *Bukhârâ* where the former died shortly afterwards. *Bukhârî* stayed at Mecca and spent his time in the study of *Ḥadîṣ* and in making thorough enquiries

about the traditionists, and then went to Medina, where he, at the age of eighteen, composed *التاريخ الكبير* by the side of the prophet's tomb. From Medina Bukhārī, with a view of collecting more Ḥadīṣ, proceeded to distant parts of Islamic countries. It was said that once when Bukhārī came to Bagdād the traditionists of the place organised a meeting for testing Bukhārī's knowledge of Ḥadīṣ, and engaged ten experts, each with ten traditions changing their wordings and Isnād or Catena.

At first Bukhārī pleaded his ignorance, but when they had finished the reading of Ḥadīṣ he called each of them by turn and recited all the Ḥadīṣ with correct wordings and Isnāds. By this time Bukhārī had established his reputation as the greatest authority in Ḥadīṣ, and wherever he happened to pass the night, hundreds of students flocked round him, and it is said that upwards of 70,000 pupils were taught by himself his *Al Jāmi'*.

When Bukhārī came to Nishāpūr, Muḥammad bin Yaḥyā ad Duḥlī (d. A.H. 258 = A.D. 872) and other traditionists, being jealous of the author's reputation, spread a false report that Bukhārī had declared heterodox opinions on the subject of the creation of the Qur'ān, which created a great sensation among the public. In the meantime it so happened that Bukhārī incurred the displeasure of the Governor of Bukhārā by refusing to hold a Ḥadīṣ class which the Governor wanted to reserve specially for his sons. The Governor, taking advantage of the aforesaid false report against Bukhārī, turned the author out of Bukhārā.

Referring to this malicious report the author himself says:—

قال محمد بن اسماعيل البخاري قلت لابي عبد الله احمد بن حنبل انا رجل مبتلى — قد ابتليت ان (لا) اقول لك ولكن اقول فان انكرت شيئاً فردني عنه القرآن من اوله الى اخره كلام الله ليس منه شيء مخلوق ومن قال انه مخلوق او شيء منه مخلوق فهو كافر

and again says:—

قال يا ابا عمر احفظ ما اقول لك من زعم من اهل نيسابور وقوس و الري و همدان و بغداد و كوفة و بصرة و مكة و مدينة اني قلت لفظي بالقران مخلوق فهو كذاب فاني لم اقله.

Tabaqāt al Ḥanābilah, by Abū Ya'la, fol. 115^b.

From Bukhārā the author came to Khartank, two miles from Samarqand, where he died in A.H. 256 = A.D. 870. The author devoted

sixteen years to the composition of the present work, consisting of 7,275 traditions, which he selected from among 600,000 :—

قال البخاري اخرجت هذا الكتاب من نحو مائة الف حديث و
صنفته في ست عشرة سنة الح

Aṭ Ṭabaqât, by Subkî, vol. ii., fol. 74^a.

Mr. F. F. Arbuthnot, in his History of Arabic authors, p. 39, is surely wrong in saying that Bukhârî selected seven thousand two hundred and seventy-five of the most authentic out of *ten* thousand, all of which are regarded as being true, because, as stated above, Bukhârî himself says that he made the present selection containing 7,275 out of 600,000. Mr. Arbuthnot again wrongly interprets the meaning of حديث غير صحيح as “false Ḥadīṣ”; but I should like to refer to Ibn Ṣalîḥ’s Muqaddimâh, fol. 3^a, who says that حديث غير صحيح does not mean “false Ḥadīṣ,” but that it simply means that in the narrative of such a Ḥadīṣ the specified conditions of Isnâd are not fulfilled :—

كذلك اذا قالوا في حديث انه غير صحيح فليس ذلك قطعاً
بانه كذب في نفس الامر ان قد يكون صدقاً في نفس الامر واما
المراد انه لم يصح اسناده علي الشرط المذكور

Beginning :—

باب كيف كان بدء الوحي الي رسول الله صلي الله عليه و
سلم و قول الله عزوجل انا اوحينا اليك كما اوحينا الى نوح و
النبيين من بعده الح حد ثنا الحميدي الح

The reason for the composition of the work, as stated in Tahdîb al Asmâ’, which quotes Bukhârî, is given thus :—That one day when Bukhârî was sitting before his Shaiikh, Ishâq bin Râhûye (d. A.H. 233 = A.D. 847), some of his (Bukhârî’s) friends requested him to compile a work containing a collection of Ṣaḥîḥ Ḥadīṣ. It is further stated that he was encouraged to compile the present work in one of his dreams.

(1) اما سبب تاليفه و تصنيفه فروينا عن ابراهيم بن معقل
النسفي قال قال البخاري كنت عند اسحق بن راهويه فقال بعض

اصحابنا لوجمعتم كتابا مختصرا في الصحيح لسنن رسول الله صلى الله عليه وسلم فوق ذلك في قلبي واخذت في جمع الكتاب (2) رويناه بالاسناد الثابت عن البخاري انه قال رأيت النبي صلى الله عليه وسلم كاني واقف بين يديه وبيدي مروحة اذب عنه فسألت بعض المعبرين فقال لي انت تذب الكذب عنه فهو الذي حملني على اخراج الجامع الصحيح

(Tahdīb al Asmā', fol. 24^b.)

Suyūṭī, in his work *Al Wasā'il ilā Ma'rifat al awā'il*, on fol. 48^a says that the work is the first of its kind on Ṣaḥīḥ Ḥadīṣ:—

اول من صنف في الصحيح المجرّد البخاري ذكره ابن الصلاح

The title of the work as given by the author himself is الجامع المختصر من سنن رسول الله صلى الله عليه وسلم.

The work has been most largely commentated. See for its various commentaries Ḥāj. Khal., vol. ii., p. 512; Brock., vol. i., p. 158; and *Al Fawā'id ad Darāri*, fol. 27^a. The work has been repeatedly printed. A French translation was also published by O. Houdas and W. Marçais, Paris, 1903-1906.

For Bukhārī's life and his works see *Ṭabaqāt* by Abū Ya'fā, fol. 113^a; *Ṭabaqāt al Ḥuffāz* by Dahabī, vol. ii., p. 35; *Ṭabaqāt* by Subkī, vol. ii., fol. 57^a; *Asmā'-ar-Rijāl* by Khaṭīb Tabrizī, fol. 99^b; *Ikmāl fī Asmā' ar Rijāl*, fol. 225^a; *ʿIqd al Mudahhab*, fol. 13^a; *Ṭabqāt ash Shāfi'iyah*, fol. 5^a; *Tuḥfat az Zaman*, fol. 27^a; *Al Fawā'id ad Darāri*; Ḥāj. Khal., vol. ii., p. 526; Brock., vol. i., p. 158; Rose, *Biographical Dictionary*, vol. iii., p. 383; *History of Bukharā*, Vambéry (A.), p. 68; Arbuthnot's *History of Arabic Authors*, p. 39; Brit. Mus. Suppl., No. 132.

This complete copy of *Al Jāmi'* is written in ordinary Nasta'liq with a frontispiece.

The following colophon, dated A.H. 775, says that the scribe أحمد بن عمر بن محمد بن عمر بن محمد بن أبي طالب (who was a good Muḥaddiṣ of his time, was born in A.H. 718 = A.D. 1318 and died in A.H. 796 = A.D. 1393; see *Ad-durar al Kāminah*, vol. i., fol. 57^a) wrote the present copy for his older son جنيد, who made it a waqf to the students:—

تم الكتاب الجامع الصحيح للإمام الحافظ مقتدى أهل الحديث أبي عبد الله محمد بن اسماعيل البخاري رضي الله تعالى عنه وارضاه علي يد اقل عباد الله و اوجههم الى عفو الله تعالى و

غفرانه — جلال احمد بن عمر بن محمد بن عمر بن محمد ابي طالب
 البلياني ملكه الله نواصي الاماني في اربع ذي القعدة سنة خمس و
 سبعين و مبعائة تذكرة لابنه الاكبر جنيد (sic) بامثاله ورزق العمل
 بما فيه — وهو وقفه على المسلمين من طلبة العلم وقفاً لا يباع
 و لا يورث تقبل الله منه حسناً و تجاوز عن فرطاته و الله
 حسينا و نعم الوكيل و لا حول و لا قوة الا بالله العلي العظيم و
 صلى الله علي محمد و صحبه اجمعين — رحمه الله لمن دعى
 لكتابه و واقفه و الحمد لله رب العالمين

The fact that the copy is written in Nasta'liq hand, which was invented by Mir 'Ali Tabrizi,* suggests that the above colophon with its date and scribe does not belong to this copy, but is only a copy of the MS. from which it is transcribed. From the appearance of MS. it seems that it was written in the 10th century of the Hijra.

No. 130.

fol. 223; lines 21; size 17 × 12; 11 × 5.

The same.

A neat and beautiful copy of Al Jâmi' complete in three volumes.

VOL. I.

Beginning as usual and ending with the chapter الاستعارة للعروس عند البناء.

This volume contains the first nine juz' and a portion of the tenth juz', each of which is divided into three parts by the scribe.

All of the divisional juz' are written on the margin in red ink within a gilt circle.

* Mir 'Ali Tabrizi, the inventor of Nasta'liq hand, flourished during the reign of Timūr (Tamarlane) (A.H. 771-806), and was contemporary of Kamāl Khujandī (d. A.H. 803); see Majāhlis al Mu'minin, vol. i., fol. 529; Mir'āt al 'Ālam, fol. 421; Mir'āt-i-Āftābnumā, fol. 266.

No. 131.

fol. 242; lines 21; size 17×12 ; 11×5 .

Vol. II.

The continuation of the preceding copy, ending with a portion of the nineteenth juz'.

No. 132.

fol. 320; lines 21; size 17×12 ; 11×5 .

Vol. III.

The continuation of the preceding copy, ending with thirtieth or the last juz' of Al Jâmi'.

The following colophon says that all these three copies were written for the Royal Treasury of 'Alâaddin Shâh Husain bin Sayyid Ashraf al Husainî, the king of Bengal (A.H. 905-A.H. 927). See Târikh-i-Firishta, vol. ii., p. 587, and Tabaqât-i-Akbarî, p. 526.

والحمد لله وحده والصلوة — علي رسوله محمد وآله وصحبه
وعترته والسلام قد حصل الفراغ من تنسيق هذا الكتاب الجامع
الصحيح البخاري بعون الله و توفيقه يوم الاربعاء المبارك —
الثاني من شهر جمادي الاولى سنة احدى عشر و تسعمائة علي
يد الفقير الحقير محمد بن يزدان بخش المعروف بخواجكي
الشرواني غفر له الله و لوالديه — ولين دحا له بالتوبة و المغفرة
و لجميع المسلمين آمين رب العالمين — و قد هذبت هذه النسخة
الشريفة برسم خزانة السلطان الاعظم الخليفة المعظم — الذي لا يوازن
ولا يوازي و هو غني ان يباهي و اجل ان يباهي — و اعظم من
ملك البلاد — و ماس العباد شانا و اعلانهم منزلاً و مكاناً — و
انداهم راحة و بياناً — و اشجعهم جاشا و جنانا — و اقواهم ديناً
و ايماناً — و اروعهم سيفاً و مناناً و ابسطهم ملكاً و سلطاناً و

اشملهم عدلا و احسانا من شيد قواعد الدين بعد ان كادت تنهدم
 — و امتبئي حشاشة الكرم حين ارادت ان تنعدم — و رفع رايات
 المعاني اوان ما هزت الانتكاس و جدد مكارم الشريعة و قد آذنت
 بالاندراس — علاء السلطنة و الخلافة و السيادة و الدين — غيات
 الاسلام و المسلمين كهف الثقليين و ظل الله في الخافقين مورد
 فراث عوايد السني — و العوارف الهني — ابو المظفر حسين شاه
 بن سيد اشرف الحسيني خلد الله ملكه و سلطانه و اعلى امره و
 شانه — شعر

من ام بابك لم تبرح جوارحه
 تروي احاديث ما اوليت من مني
 فالعين عن قرّة و الكف عن صلة
 و القلب عن خير و السمع عن حسن
 الذي تشرف صفائح صايف الكون بمحاسن آثاره — و شق علي
 اكاسرة الدهر و قياصرة العصر شق غباره — و اوجب علي نفسه
 القدسية ان لا يحكم الا بالعدل — و جعل البرايا في ظله مستبشرين
 بنعمة من الله و فضله — شعر

فما دام جدواه يثلب كفه
 فلا خلق من دعوي المكارم من حلّ
 و ما دام في الهيجاء يهز حسامه
 فلا ناب في الدنيا لليب و لا شبل
 رب كما جعلت اشعة شمس معدلته رافعة لظلام الظلم عن
 كافة الانام اجعل خيام بقاءه مشدودة باوتاد الابد و اطناب اطناب
 الدوام — بجده الهاشمي القرشي محمد عليه افضل الصلوة و اكمل
 السلام — و علي اله و صحبه الكرام و عترته العظام — شعر

بقاؤك للإسلام عزّ مؤيد
 قدم وابق للإسلام ما ذر مشارق
 بدار السلطنة والخلافة يكداله — حرمها الله تعالى عن الآفات

Written in beautiful *Naskh*.

Dated Yakdālah,* the capital of Bengāl, A.H. 911.

Marginal notes throughout the copy. The first volume has a sumptuously illuminated double-page 'unwān in the beginning. An index of the whole work is attached in the beginning of the first volume.

Scribe محمد بن يزدان بخش المعروف بخواجي الشرواني

No. 133.

fol. 370; lines 18; size $12 \times 9\frac{1}{2}$; 9×6 .

Another copy of Al Jāmi', complete in two volumes.

VOL. I.

Beginning as usual and ending with chapter اللهم امض لاصحابي هجرتهم.

No. 134.

fol. 404; lines 18; size $12 \times 9\frac{1}{2}$; $9\frac{1}{2} \times 6$.

VOL. II.

The continuation of the preceding copy, ending with the last Hadīṣ of Al Jāmi'.

The following colophon says that both the copies were written in the Jāmi' Masjid of Dihli, and twice revised and corrected by the scribe شيخ محمد بن شيخ پير محمد بن شيخ ابوالفتح البجيرامي, in the presence of Shāh Waliallāh, the well-known

* Yakdālah, or Akdala, was the seat of residence of 'Alāaddin Shāh Husain, the King of Bengal (A.H. 905-927); see Charles Stewart's "History of Bengal," p. 111. Charles Stewart, *ibid.*, in footnote, p. 84, says: "Akdala is placed by Major Rennell, in his Bengal Atlas, at a short distance to the north of Dacca; it is not to be found in the common maps, nor have I met with any account of it."

traditionist and saint of India and the author of the famous work *Hujjat Allah al Balighah* (d. A.H. 1176 = A.D. 1768: See Brock., vol. ii., p. 418):—

تم الكتاب الجامع الصحيح للإمام العافظ مقتداي اهل الحديث ابي
عبد الله محمد بن اسماعيل بن ابراهيم بن المغيرة الجعفي البخاري
في المسجد الجامع الفيروزي علي ساحل نهر الجون في محروسة
الدهلي يوم الاربعاء سادس شعبان المعظم في سنة ١١٥٩ التاسع و
الخمسين بعد مائة و الف من الهجرة النبوية على صاحبها الف
الف صلوة و التحية — بيد احقر العباد شيخ محمد بن شيخ پير
محمد بن شيخ ابوالفتح العمري البلجرامي ثم الاله آبادي مع قرأته
من الاول الي الآخر و تصحيحه مرة بعد اخرى في خدمة قدوة علماء
الزمان و اسوة اولياء الاوان المتصف بالشيخ في قومه كالنبي في
امته و المنعوت بابوليك الذين هدا هم الله فبهذا هم اقتده
صاحب الخلق المعصدي و الفيض السرمدي الشيخ ولي الله
العمري لازال ظلال نواله علينا ظليلا و مبعآت افضاله فينا
مبيلة — و صلى الله علي محمد الذي ختم به الرسالة و علي
خلفائه الراشدين و مائر الصحابة و التابعين و شيوخ المحدثين و
الحمد لله رب العالمين

Another note at the end says that the two volumes were again corrected, with the addition of vowel points, by محمد ناصح, by the order of *Shâh 'Âlam* (A.H. 1173-A.H. 1221).

بسم الله و مبعاته تصحيح و اعراب صحيح بخاري بحكم اقدس
حضرت شاه عالم بادشاه خلد الله ملكه و سلطانه و افاض علي
العالمين برة و احسانه در منه يكهاز و يكصد و هشتاد و چهار
هجري فقير محمد ناصح عفي الله از اول كتاب تا اخر از نسخه
مصحه باتمام رسانيد

Good Nasta'liq.
Dated A.H. 1159.

fol. 375^b-379^a. A sanad or licence for narrating Ḥadīṣ dated A.H. 1159 granted by Shāh Wafīallāh to his pupil the present scribe:—

الحمد لله الذي بنعمته تتم الصالحات — و علي فضله الموعود
في جميع الحالات — و اشهد ان لا اله الا الله و اشهد ان محمدا
عبده و رسوله صلى الله عليه و علي اله و صعبه و سلم اما بعد
فان اخانا في الله عز و جل الفاضل الصالح الشيخ محمد بن
شيخ پير بن الشيخ ابي الفتح العمري نسباً — البكرامي اصلاً
والله آبادي مولداً و منشأً قرأ علي الجامع الصحيح المسند تصنيف
الامام الحجة امير المؤمنين في الحديث لابي عبد الله محمد بن
اسماعيل البخاري رحمه الله تعالى جميعه الا فوتا و هو من كتاب
المواقيت الى باب كيف يقبض العبد المتاع من كتاب الهبة فانه
سمع علي بقرأة خواجه محمد امين — و قرأ علي ايضاً اطرافاً من
مائر الكتب الستة و من موطأ الامام مالك بن انس و من مسند
الحافظ ابي محمد عبد الله بن عبد الرحمن الدارمي و من مشكوة
المصابيح — فاجزت له ان يروي عني هذه الكتب كلها و كذلك
اجزت له ان يروي عني كل ما صح عنده الله من مروياتي
بشرط الرواية المعتبرة عند اهل هذا الشأن و قد اجازنا بصحيح
البخاري جميعه شيخنا ابو طاهر محمد بن ابراهيم الكردي المدني
النخ . . . كتبه بيده الفقير الي رحمة الله الكريم الودود ولي الله
احمد بن عبد الرحيم بن وجيه الدين بن معظم بن منصور بن احمد
بن محمود عفي الله عنه و عنهم اجمعين و الحقه و اياهم باسلامه
الصالحين العمري نسباً — الدهلوي وطناً — الاشعري حقيده
و الصوفي طريقة — الصنفي عملاً — و الصنفي و الشافعي تدريساً

خادم التفسير و الحديث — و الفقه و العربية و الكلام الحمد لله
اولا و اخرا و باطنا ذي الجلال و الاكرام و كان ذلك يوم الثلاثاء
الثاني والعشرين من الشوال سنة ١١٥٩

The handwriting of the above is thus verified by Shāh Walīallāh's son :—

این خط والد بزرگوار امست بی شبه
کتبه العقیمر محمد رفیع الدین

fol. 379^b–386^a. A collection of Ḥadīṣ from different chapters of other canonical books.

fol. 386^a–404^a. A very rare treatise called—

الفضل المبين في المسلسل من حديث النبي الامين

by Shāh Walīallāh, containing a collection of Ḥadīṣ Musalsal.

Contents :—

fol. 386 ^a .	الحديث المسلسل بالاولية
fol. 387 ^a .	الحديث المسلسل بقرأة سورة الصف
fol. 387 ^b .	الحديث المسلسل بقول انا احبك فقل
fol. 388 ^a .	الحديث المسلسل بالمصافحة
fol. 388 ^b .	الحديث المسلسل بالحفاظ المتقين في علم الحديث
fol. 389 ^b .	الحديث المسلسل بالفقهاء الحنفية
fol. 390 ^a .	الحديث المسلسل بالفقهاء الشافعية
fol. 390 ^b .	حديث مسلسل بالفقهاء المالكية
fol. 391 ^a .	حديث مسلسل بالفقهاء الحنابلة
fol. 391 ^b .	حديث مسلسل بالاشاعة
fol. 395 ^a .	حديث مسلسل بالمكيين
fol. 395 ^b .	حديث مسلسل بالمشاركة

fol. 396 ^a .	حديث مسلسل بالمغاربة
fol. 396 ^b .	احاديث سلسلة بأئمة اهل البيت
fol. 398 ^a .	احاديث سلسلة بالآباء
fol. 399 ^a .	اربعون حديثاً مسلسلة بالاشراف
fol. 399 ^b .	آحاديث سلسلة بالمصديين
fol. 401 ^a .	حديث مسلسل بالحسن
fol. 401 ^b .	احاديث سلسلة بحرف العين في اول اسم كل راوٍ
fol. 402 ^a .	الحديث المسلسل بالقراء
fol. 403 ^a .	الحديث المسلسل بالشعراء
fol. 403 ^b .	الحديث المسلسل بيوم العيد
fol. 404 ^a .	حديث مسلسل بنسبة كل راوٍ الي شيء من بلد او قبيلة

This treatise also bears a sanad dated A.H. 1160 granted by Shāh Waliallāh to his pupil, شيخ محمد, the scribe.

الحمد لله قد قرأ علي هذه الرسالة كلها صاحب النسخة اخونا
الصالح الشيخ محمد—احسن الله تعالى واصلح حاله فاجزت له
روايتها عني على ان فيها بعض شيء من الخلل في ضبط الاسماء
لا سيما في اسماء المغاربة . . .

كتب هذه السطور مؤلفها الفقير ولي الله عفي الله عنه في
اوائل محرم سنة ١١٦٠ اخر ساعة من يوم الجمعة

No. 135.

fol. 511; lines 25; size 14 × 9; 10 × 6.

Another complete copy of Al Jāmi', beginning as usual. Illuminated frontispiece.

Written in good Naskh.

Not dated, apparently 13th century.

No. 136.

fol. 242; lines 15; size 10 × 8; 7 × 5.

An old copy of the first part of Al Jāmi', beginning with the following Isnād:—

والحمد لله و صلواته على سيدنا محمد و اله و صحبه اجمعين
 اخبرنا الشيخ الامام الزاهد ابو الوقت عبد الاول بن عيسى بن
 شعيب بن ابراهيم بن اسحق السجزي الصوفي قراءة عليه و انا
 اسمع في شهر سنة اثنتين و خمسين و خمسمائة قيل له اخبركم
 جمال الاسلام ابو الحسن عبد الرحمن بن محمد بن المنظر بن معاذ
 الداودي قراءة عليه و انت تسمع ببوشنج في ذي القعدة في
 شهر سنة خمس و ستين و اربع مائة قال اخبرنا ابو محمد عبد
 الله بن احمد بن حمويه السرخسي قراءة عليه و نحن نسمع في
 صفر سنة احدى و ثمانين و ثلثمائة قال اخبرنا ابو عبد الله محمد
 بن يوسف بن مطر الفريزي بفربر في سنة ست عشرة و ثلثمائة
 قال حدثنا الامام ابو عبد الله محمد بن اسماعيل بن المغيرة
 الجعفي البخاري قراءة عليه مرتين مرتين بفربر سنة ثمان و اربعين
 و مائتين و مرة اخرى ببهارط سنة اثنتين و مائتين و خمسين قال
 كيف كان بدء الوحي الى رسول الله صلى الله عليه وسلم الخ

and ending with the chapter *احداد المرأة علي زوجها*, corresponding with p. 1-160 of vol. I. of the edition printed in Egypt, A.H. 1304.

Written in good *Naskh*.

Dated A.H. 778.

The colophon runs thus:—

كمل الجزء الاول بحمد الله و عونه و يتلوه في الذي يليه
الجزء الثاني بزيارة القبور و كان الفراغ منه يوم الجمعة رابع و
عشرين جمادي الاول (الاولى) من شهور سنة ثمان و سبعين و
سبع مائة من الهجرة

ابراهيم بن يوسف بن علي المغربي البريني

No. 137.

fol. 571; lines 19; size $9\frac{1}{2} \times 7$; 7×4 .

Another part of the first volume of *Al Jâmi'*; beginning as in the first copy and ending with the *قصة عكل و عربة*. Some foll. at the beginning and at the end are supplied in a later hand.

The MS. was compared and corrected by Jamâladdîn al Muḥaddiṣ al Ḥusainî, the author of *Rawḍat al Aḥbâb* (who died in A.H. 926 = A.D. 1520, see Rieu, p. 147), as would appear from the following note on fol. 307^b:—

بلغ التقابل و التصحيح كتبه الفقير جمال الدين المحدث
الحسيني جعله الله تعالى لعلوة ثمرة التحقيق واجدا — و صيره
في عتبة العبودية راكعا و ساجدا —

Similar notes in the hand of the said Jamâladdîn are to be found in many places, and we may therefore conclude that this copy was written before or during his lifetime.

In good *Naskh*.

No. 138.

fol. 472; lines 21; size $10 \times 7\frac{1}{4}$; $6\frac{1}{2} \times 4$.

المجلد الاول من الجامع الصحيح

Another copy of Al-Mujallad al Awwal of Al-Jāmi'; beginning as usual and ending with chapter of فضل عائشة. Corresponding with the volume II., p. 213, of the printed edition.

The following worm-eaten note, dated A.H. 921 on the titlepage by the scribe, عبد الحق بن ابي سعيد, says that he copied out the present MS. from Jamāladdīn al Ḥusainī's (d. A.H. 926 = A.D. 1520) copy with the marginal notes in his handwriting:—

اعلموا اخواني رحمكم الله اني انتقل هذا الكتاب واصله من
نسخة كتب السيد المويد السند (sic) جمال اللة و الدين عطاء الله
علي كثير من مواضعها بلغ . . . اني اكتب ما كتب السيد
بلا تغيير و ايضاً كتب علي تلك النسخة . . . حرره العبد الفقير
الى رحمة ربه الغني — المشتهر بجمال المحدث الحسيني عفي الله
عنه و طول الله عمره — سنة احد وعشرين و تسعمائة و المرجو
من الله تعالى (sic) كتبه عبد الحق بن ابي سعيد

Written in ordinary Naskh.

عبد الحق بن ابي سعيد Scribe

No. 139.

fol. 238; lines 15; size 10×7 ; 7×5 .

Another copy of Al Jāmi' aṣ Ṣaḥīḥ, beginning with the first Ḥadīṣ of the chapter باب اتباع الجنائز, and ending with the chapter باب الدين, corresponds with p. 154, vol. i. to p. 29, vol. ii. of the

edition printed in Egypt, A.H. 1304. The first fol. is missing, and the MS. abruptly opens thus:—

قال سمعت معوية بن سويد مقرر عن البراء بن عازب قال
امرنا النبي صلى الله عليه وسلم بسبع و نهانا عن سبع امرنا
باتباع الجنائز و عيادة المريض و اجابة الداعي و نصر المظلوم
و ابرار القسم ورد السلام و تسميت العاطس و نهانا عن انية الفضة
و خاتم الذهب و الحرير و الديباج و القسي و الاستبرق

The following colophon says that this copy is the second part of Al Jāmi', out of eight parts:—

آخر الجزء الثاني من اجزاء ثمانية و يتلوه في الجزء الثالث
كتاب الوكالة انشاء الله تعالى و الحمد لله وحده و صلى الله
علي سيدنا محمد خاتم النبيين و امام المرسلين و رضي الله
عن اصحاب رسول الله اجمعين آمين نسخه لنفسه اقل عباد الله
و احوجهم محمد بن علي المقرئ الشافعي الحموي الشهير
بابن الشريعة بصاة المحروسة غفر الله له و لوالديه و لجميع
المسلمين بمنه و كرمه—الله ارحم الراحمين بتاريخ نهار الجمعة
تاسع عشري شهر جمادي الاخرى من شهور سنة ثلث و سبعين
و ثمان مائه

Written in good Naskh.

Dated A.H. 873.

محمد بن علي المقرئ الشافعي الحموي المعروف بابن الشريعة

No. 140.

fol. 543; lines 20; size 10 × 7; 7 × 5.

Another old copy of Al Jāmi' as Ṣaḥīḥ.

This part begins with the chapter باب اتباع النساء الجنائز, and

ends with a portion of Tafsir سورة بقره, corresponding with p. 148, Vol. I. to p. 70, Vol. III. of Egypt edition, dated A.H. 1304. fol. 1-62, 141-230, and 247-380 are supplied in a later hand. There are several sanads of eminent traditionists, who, after giving lessons from this copy to their pupils, permitted them to narrate Ḥadīṣ from this work and other sources.

Some of them are as follows:—

I.

Sanad, dated A.H. 918 on fol. 543^a, granted by ‘Abdalḥaqq bin Muḥammad as Sanbātī ash Shāfi‘ī, محمد السنباطي الشافعي, to his pupil Shamsaddīn Muḥammad bin Shaikh Nāraddīn, شمس الدين بن شيخ نورالدين.

الحمد لله فقد قرأ علي هذا الجزء وقبله من الآخر الي هنا
الفاضل شمس الدين ابن الشيخ العلامة نور الدين بن ناصر و
اجزته بذلك وجميع ما يجوز لي روايته و كان ذلك في سنة ثمان
عشرة وتسعمائة

كتبه عبد الحق بن محمد السنباطي الشافعي

This ‘Abdalḥaqq, who received a sanad for narrating Ḥadīṣ from Ibn Ḥajar al ‘Asqalānī (d. A.H. 852 = A.D. 1449), was born in Sanbāt in A.H. 842 = A.D. 1438 and died in Mecca in A.H. 931 = A.D. 1524. See An Nūr as-Sāfir, fol. 77^a.

II.

Dated A.H. 904 ‘Uṣmān bin Muḥamad bin ‘Uṣmān ad Diyāmī, عثمان بن محمد بن عثمان, who was born in A.H. 821 = A.D. 1418 and died in A.H. 908 = A.D. 1503. See An Nūr as Sāfir, fol. 46^b, and, like the former, received a sanad from Ibn Ḥajar and granted one to his pupil Barakāt bin ‘Abdarrahmān bin ‘Alī bin Idrīs al Hanbalī, بركات بن عبد الرحمن بن علي بن إدريس الحنبلي.

الحمد لله و سلام علي عباده الذين اصطفى اما بعد فقد قرأ
علي جميع هذا الجزء و ما قبله الشيخ (sic) الدين بركات بن عبد
الرحمن بن علي بن إدريس الحنبلي . . . نفع الله له في مجالس
آخر ما بعد الخميس ثاني عشري ربيع الاول سنة اربع و تسعمائة

و اجزت له ان يروي عني جميعه و جميع ما اروي بشرطه كتب
عثمان بن محمد بن عثمان الديلمي الشافعي حامدا ومصليا

III.

By Muḥammad bin Aḥmad an Najjār to his son Abul Yamān:—

قرأ و ما قبلها الولد العزيز ابو اليمن بارك الله و اجزت له
ذلك و ما يجوز لي روايته — محمد بن احمد النجار

IV.

By same Muḥammad to his other son Muḥammad bin Muḥammad bin Aḥmad an Najjār:—

قرأ الولد الفاضل ابو (sic) السمي محمد بن احمد هذا الجزأ و
ما قبله و اجزت له رواية ذلك و جميع ما يجوز لي روايته — محمد
بن احمد النجار

No. 141.

fol. 518; lines 19; size 10 × 7; 7 × 5.

This copy is a continuation of the preceding MS. ending with the last chapter of Al Jāmi'. fol. 1-25 and 170-301 are supplied in a later hand.

This copy and the preceding are written in same hand, a good Naskh.

Dated A.H. 792.

The colophon runs thus:—

تم و كمل صحح البخاري بحمد الله و عونه و حسن توفيقه و
صلوته علي سيدنا محمد و علي اله و اصحابه و سلم شرف و كرم
و كان الفراغ من نسخه من نهار الاحد ثالث عشري ربيع الاخر من
شهور سنة اثنين و تسعين و سبعمائة
كتبه العبد الفقير الراجي عفو ربه القدير — علي بن محمد
بن احمد بن يوسف بن اسماعيل النوقبي الكاتب الشافعي

علي بن محمد بن احمد بن يوسف بن اسماعيل
النوحي الكاتب

No. 142.

fol. 225; lines 13; size 11 × 7; 7 × 5.

Another old copy of Al Jāmi', beginning with Kitāb al Kusāf, كتاب الكسوف, and ending with the chapter of Mu'takif, باب المعتكف, corresponding with pp. 133-262, vol. I. and pp. 1-25, vol. II. of Egypt edition, dated A.H. 1304.

At the end of this MS. is a sanad granted by موسى بن الحسين بن عبد الله اليونيني, محمد بن علي بن محمد بن أبي الرجال بن عبد الله اليونيني, Mūsā bin Ḥusain bin 'Alī, on the authority of the sanad which he received from Shamsaddin 'Alī 'Abdallah Muḥammad al Ba'li (d. A.H. 793 = A.D. 1391: see Aṣ Ṣuḥab al Wābilah, fol. 266) to his pupil, محمد بن علي بن احمد المصري الصوفي الشافعي, the scribe of the present copy:—

الحمد لله رب العالمين قرأ علي هذا الجزء وانا انظر في اصل
صحيح — الاخ في الله تعالى زين الدين ابو عبد الله محمد بن علي
بن احمد الشافعي الصوفي المصري احزه الله تعالى وهو كاتب
هذا الجزء قراءة صحيحة معربة متقنة بحق مساعي علي شيخنا
الامام العلامة شمس الدين ابي عبد الله محمد بن اليونانية تغدده
الله تعالى برحمته بحق مساعده من الشيخ شهاب الدين احمد الحجار
المعروف بابن الشحنة قال اخبرنا الشيخ مراح الدين الزبيدي
قال اخبرنا ابو الوقت بسنده المكتب في اول الجزء الاول — من
هذا الكتاب فاجزته به و كان فراغ قراءته من هذا الجزء في
مجالس اخرها مائتة عشر شهر شوال سنة اثنين و ثلاثين و
ثمان مائة احسن الله خاتمتها بخير وحافية

كتبه موسى بن الحسين بن محمد بن علي بن محمد بن
ابي الرجال احمد بن عبد الله اليونيني عفي الله عنه

This Mūsā, who, according to the author of Mu'jam Ibn Fahd, is a descendant of 'Alī, the fourth caliph, was born in A.H. 762 = A.D. 1361 and died in A.H. 840 = A.D. 1436. See Mu'jam Ibn Fahd, fol. 320^a; As Suḥab al Wābilih, the continuation of Ḥāfiẓ Ibn Rajab's *Ṭabaqāt al Ḥanābilah*, fol. 312.

It is said in this sanad that Muḥammad bin 'Alī bin Aḥmad al Misrī ash Shāfi'ī aṣ Ṣāfi, the scribe of the MS., finished the reading of this copy in A.H. 832.

The MS. is written in good Naskh.

The colophon runs thus:—

آخر المجلد الثاني من صحيح البخاري يتلوه في الثالث كتاب
البيوع ان شاء الله تعالى
على يد الفقير محمد بن علي بن احمد الشافعي الصوفي
المصري عفي الله عنه— و حسبنا الله و نعم الوكيل و صلى
الله علي سيدنا محمد و آله و صحبه و سلم تسليماً

No. 143.

fol. 233; lines 13; size 11 × 7; 7 × 5.

This copy is a continuation of the preceding MS. beginning with the Kitāb al Bu'yū, كتاب البيوع, and ends with chapter Da'wat al Yahūdī wan Naṣrānī, باب دعوة اليهودي و النصراني, corresponding with pp. 25-230 of vol. II.

This copy is written by same scribe, in same hand, and bears the same sanad.

The colophon runs thus:—

نجز الجزء الثالث بحمد الله و عونه يتلوه ان شاء الله تعالى
في اول الجزء الرابع باب دعاء النبي صلى الله عليه و سلم الى
الاسلام

No. 144.

fol. 530; lines 15; size 9×7 ; 6×4 .

Another copy of Al Jāmi', beginning with the chapter, مناقب علي, باب الاكل عما يليه, and ending with باب (بن) ابي طالب, corresponding with p. 206, Vol. II. to p. 205, Vol. III.

Marginal notes are throughout written in ordinary Naskh.

Not dated.

Scribe محمد زمان بن محمد فارص السرهندي الصديقي

No. 145.

fol. 540; lines 15; size 9×7 ; 6×4 .

This volume is a continuation of the preceding copy, written by same scribe and ending with the last Ḥadīṣ of Al Jāmi'.

The colophon runs thus:—

الحمد لله رب العالمين و السلام على سيد المرسلين محمد
و اله و صحبه اجمعين هذا اخر الكتاب الجامع الصحيح للامام
الحافظ المقتدى ابي عبد الله محمد بن اسماعيل رضي الله
تعالى عنه

و صلى الله على سيدنا محمد و اله و صحبه و سلم
حرره محمد زمان ابن (بن) محمد فارص السرهندي
الصديقي غفرله
ولوالديه

No. 146.

fol. 217; lines 23; size 11×9 ; 7×6 .

Another copy of Al Jâmi', containing the last five parts.
Part 26 on fol. 1^b, beginning with the chapter—

باب قول الرجل جعلني الله فداك

and ending with the chapter—

المكثرون هم المثلون

corresponding with pp. 56–85, Vol. IV of the Egypt edition.
Part 27 on fol. 33^b, beginning with the chapter—

قول النبي صلى الله عليه وسلم ما احب ان لي مثل احد ذهباً

and ending with—

ميراث المرأة و الزوج مع الولد و غيره

corresponding with pp. 85–116, Vol. IV.
Part 28 on fol. 122^b, beginning with the chapter—

ميراث الاخوات مع البنات

and ending with the chapter—

الامن و ذهاب الروح في المنام

corresponding with pp. 116–151, Vol. IV.
Part 29 on fol. 122^b, beginning with the chapter—

الاخذ علي اليمين في النوم

and ending with the chapter—

اثم من دعي الى ضلالة النح

corresponding with pp. 151–184, Vol. IV.
Part 30, on fol. 167^b, beginning with the chapter—

ما ذكر النبي صلى الله عليه وسلم وحض على انفاق اهل العلم

and ending with the last chapter.

The colophon runs thus:—

كمل نسخ البخاري في يوم الاثنين في سابع عشر ذي الحجة
من شهر سنة سبع و ستين و ثمانمائة من الهجرة النبوية على
صاحبها افضل الصلوة و السلام على يد العبد الفقير المعترف
بالتقصير محمد بن محمد بن يوسف الاحتلاني الشافعي غفر له
الله و لوالديه الخ

Written in ordinary Naskh.

Dated A.H. 867.

محمد بن محمد بن يوسف بن علي الاحتلاني الشافعي

No. 147.

fol. 201; lines 19; size 10 × 7; 8 × 5.

The last part (styled here *الجزء السادس*) of *Al Jâmi'*, beginning with *باب الحب في الله*.

It would appear from the colophon that this is the last of the six *juz'* into which the scribe divided the complete work. This scribe copied the present MS. from a copy which was divided into thirty *juz'*, and belonged to Nāṣiriyyah Madrasah of Egypt, which was founded by 'Âdil, king of Egypt (A.H. 694-696 = A.D. 1294-1296), and completed in A.H. 703 by Nāṣiraddin Muḥammad (A.H. 698-708 = A.D. 1298-1308). See Ḥusn al Muḥāḍarah by Suyūṭī, fol. 377^a.

تم الجزء السادس من كتاب البخاري من تجزئة ستة وهي من
اصل نسخة مدرسة الناصرية من تجزئة ثلاثين وهي من خمسة اجزاء
من الاصل بحمد الله و حسن توفيقه في نهار الاثنين ثامن عشر
ربيع الاول سنة سبع و ثلاثين و ثمانمائة على يد اضعف عباد الله
واوجههم اليه ابو (ابي) الحياة احمد بن محمد المصري

A note below the colophon says that this copy was read by Badraddin al Bahwatī in the presence of Yūnus al Qāhirī and Ibn Ḥajar al 'Asqalānī (d. A.H. 852 = A.D. 1449).

الحمد لله بلغ الشيخ بدر الدين البهوتي قراءة عليّ من أوّل
الصباح إلى آخره في مجالس آخرها يوم الجمعة سابع شهر
شعبان سنة ثلاث و خمسين و ثمانمائة — قال ذلك يونس
القاهري ثم بلغ قراءة عليّ — ابن حجر —

Written in good Naskh.

Dated A.H. 837.

Scribe أبو الحياة أحمد بن محمد المصري

No. 148.

fol. 107 ; lines 11 ; size 8 × 6 ; 6 × 5.

الجزء التاسع و العشرين

Another copy of Al Jāmi', containing the 29th part, beginning with the chapter—

قول النبي صلى الله عليه وسلم مترون بعدي امورا تنكرونها

and ending with the chapter—

ائم من دعي إلى ضلالة او من سنة منية

The following note, at the end of this copy, says that the present copy was once compared with a reliable copy by Muḥammad bin al Kurkī, an eminent traditionist of Damascus, who, according to Suhāb al Wabīlāh, fol. 229*, died in A.H. 851 = A.D. 1447 :—

الله احمد — بلغ مقابلة باصل معتمد محرر فصحاء الله تعالى

محمد بن الكركي

The colophon runs thus :—

آخر الجزء التاسع و العشرين من تجزئة ثلاثين و يتلوه انشاء

الله تعالى في الجزء الثلاثين — باب ما ذكر النبي صلى الله عليه
وسلم وحض على اتفاق اهل العلم

No. 149.

fol. 105; lines 11; size 8 × 6; 6 × 5.

الجزء الثلاثين

The 30th part of Al Jāmi', the continuation of the preceding copy and ending with the last chapter of Bukhārī.

It bears on the title-page a Waqf Nāma, or deed of trust, dated A.H. 817, in which it is said that Fakhraddin, a Wazir of Egypt (A.H. 816-820: see Husn al Muḥādrah, fol. 368*), gave this MS. for public use, in Jāmi' Umawī in Damascus.

Both the copies are written in good Naskh in same hand.

Not dated, apparently 8th century A.H.

Scribe اسماعيل بن قاسم الحنفي

No. 150.

fol. 297; lines 20; size 8 × 6; 6½ × 5.

اعلام الحديث في شرح معاني
كتاب الجامع الصحيح

I'LÂM AL ḤADÎṢ FÎ SHARḤI MA'ÂNÎ AL
KITÂB AL JÂMI' AṢ ṢAḤÎḤ.

Also called by Ibn Khallikân and Hâj. Khal. 'I'lâm as Sunan,' and by Qaḍî 'Shahbah,' and Brock. 'I'lâm al Bukhārī.'

aA commentary on difficult traditions in Bukhārī, with occasional discussion on the various opinions of the four Imāms.

By Abū Sulaimān Ḥamd (wrongly called Aḥmad by Ṣaʿalibī, as pointed out by Dahabī and Subkī—

وهم أبو منصور الثعالبي في اليتيمة حيث سماه أحمد بن محمد
Tabaqāt al Ḥuffāz, vol. iii., p. 223.

ذكره أبو منصور الثعالبي في اليتيمة وسماه أحمد وهو غلط

Tabaqāt as Subkī, vol. iii., fol. 19^a) bin Muḥammad bin Ibrāhīm al Khattābī al Bustī. This eminent author, who was born in A.H. 319 = A.D. 931, studied jurisprudence under أبو بكر القفال الشاشي (d. A.H. 336 = A.D. 947) and قاضي أبو علي ابن هريرة (d. A.H. 340 = A.D. 951), and learnt Ḥadīṣ from محمد البصري ابن الأعرابي (d. A.H. 340 = A.D. 951) in Mecca, and from محمد بن يعقوب بن يوسف (d. A.H. 346 = A.D. 957). He also visited Buḡra, Bagdād, Irāq, and other places to learn Ḥadīṣ, and became so skilled in tradition that other subsequent traditionists, such as أبو عبد الله محمد بن عبد الله المعروف بابن البيع (d. 405 = A.D. 1017); أحمد بن محمد بن عبد الرحمن أبو عبيد الهروي (d. A.H. 401 = A.D. 1010); أبو حامد أحمد بن أبي طاهر محمد بن أحمد الاسفرائيني (d. A.H. 406 = A.D. 1015) and others, narrated Ḥadīṣ from him. He died in A.H. 388 = A.D. 998.

The MS. is slightly defective at the beginning and opens abruptly thus:—

كلمة و انما حاملة تركيبها ايجاباً و نفياً ولو ان رجلاً غسل
اعضائه تبرداً او تنطقاً او تعلماً للغير او انغمس لتعلم سباحة لما
كانت طهارة ولا عبادة و قوله انما لكل امرئ يفيد معني خاصا
غير الاول النح

On fol. 62^b the commentator says that in his Maʿālim as Sunan (a commentary on Sunanī Abu Dāʿūd) he wrongly interpreted the meaning of some Ḥadīṣ, which he corrects here thus:—

فقال من صلى قائماً فهو افضل و من صلى قاعداً فله نصف
اجر القيام و من صلى قائماً فله نصف اجر القاعد كذا تأولناه

في المعالم علي ان المراد به صلوة التطوع اذا فرض قاعدا
مع القدرة على القيام لا يجوز فضلا ان يكون له نصف اجر
القائم و عليه تأوله ابو عبيد و غيره فرايت حين و جدت
هذا الحديث من روايه البخاري انه انما اراد به المريض المفترض
الذي لو تكلف القيام لامكنه

Beside the three works mentioned by Brock., vol. i., p. 165, the following works of the commentator, enumerated by Dahabî Subkî and Ibn Khallikân:—

- (1) شرح اسماء الحسنی
- (2) كتاب العزلة
- (3) كتاب الشجاج
- (4) الغنية عن الكلام
- (5) كتاب شان الدعاء

One of his works, entitled كتاب السراج, mentioned by the commentator himself on fol. 7^b, seems to be quite unknown to his biographers.

Towards the end the commentator says that in dealing with the Ḥadīṣ he has generally commented in concise form, but that some he has felt obliged to deal with at greater length:—

هذا منتهى المقال فيما تيسر من تفسير احاديث الجامع الصحيح
وقد اختصرنا الكلام في عامتها الا في مواضع لم نجد في اشباع
القول بدا لا شكلها و غموض معانيها الخ

Kirmānî, in his commentary on Bukhārî (see No. 153), refers to this work on fol. 2^a, and remarks that the present work is not a commentary (شرح) on Bukhārî's Al Jāmi', but only a note on the work:—

و كتاب الشيخ العلامة ابي سليمان احمد (حمد) بن محمد بن
ابراهيم الخطابي شكر الله مساعيه — فيه نكت متفرقات و لطائف
على سبيل الطفرات ليس لما هولفظ الشرح موضوع له

For the commentator's life and work see: *Ṭabaqāt al Huffāz*, vol. iii., p. 223; *Ṭabaqāt as Subkī*, vol. iii., fol. 19^a; Ibn *Khallikān*, vol. i., p. 161; *Aṭ Ṭabaqāt* by *Isnawī*, fol. 175^a; *Ṭabaqāt ash Shāfi'iyah* by Ibn *Mulaqqīn*, fol. 30^a; *Aṭ Ṭabaqāt* by *Qāḍi Shāhbah*, fol. 19^a; *Hāj. Khaṭ.*, vol. ii., p. 521, and *Brock.*, vol. i., p. 165.

The work seems to be rare; *Brock.*, vol. i., p. 159, mentions only one MS. in A.S. 687.

The colophon, dated 1133, runs thus:—

آخر كتاب اعلام الحديث في شرح معاني كتاب الجامع الصحيح
لابي عبد الله البخاري و تفسير غريبه و ايضاح مشكله تصنيف الامام
ابي سليمان حمد بن محمد الخطابي رحمه الله تعالى و كان الفراغ
من تمام هذا الكتاب المفيد يوم الاثنين رابع جمادي الاول من
شهور سنة ١١٣٣

Written in ordinary *Naskh*.

Dated A.H. 1133.

Scribe محمد بن المرحوم الشيخ سليمان بن احمد

No. 151.

fol. 109; lines 13; size 8 × 5½; 6 × 4½.

شواهد التوضيح و التصحيح لمشكلات
الجامع الصحيح

SHAWĀHID AT TAUDĪH WAT TASHĪH LI MUSHKILĀT AL JĀMI' AṢ ṢAḤĪH.

A grammatical commentary on *Bukhārī*, dealing with the parsing of difficult *Ḥadīṣ*.

By *Jamāladdīn Muḥammad bin 'Abdallāh bin Mālik aṭ Ṭa'ī al Jaiyānī*, جمال الدين محمد بن عبد الله بن مالك الطائي الجياني, who was born in Damascus, A.H. 600 = A.D. 1203, and studied under

‘Alamaddīn as Sakhāwī (*d.* A.H. 643 = A.D. 1245). He travelled over Syria, Halab, and other countries, where he attended the lectures of the eminent traditionists. He knew almost all the branches of Arabic literature, and was specially well versed in grammar, Qirā’at, and lexicography, in which he was unanimously admitted an authority. Jamāladdīn was a comprehensive writer, and fifteen of his works are mentioned in Brock., vol. i., p. 298, while Ibn Maktūm Tajaddīn (*d.* A.H. 794) in one of his poems enumerates twenty-eight works of this eminent author,

فجعلتها عشرون تلو ثمانيا
فدونكها نسخاً وحفظاً ليسهلاً

See *Buġyat al Wu‘āt*, fol. 38^a. Jamāladdīn died in A.H. 672 = A.D. 1273.

Beginning:—

حامد الله رب العالمين و مصليةً على محمد سيد المرسلين و
على اله و اصحابه الطيبين الطاهرين هذا كتاب سميته بشواهد
التوضيح والتصحيح لمشكلات الجامع الصحيح

The work has been lithographed in Muġtabā’i Press, Dihlī, in A.D. 1911. For other copy comp. *Escur.*, 141.

For his life and other works see: *Mirāt al Janān*, fol. 417^a; *Aṭ Ṭabaqāt* by Isnāwī, fol. 447^a; *Buġyat al Wu‘āt*, fol. 37^b; Brock., vol. i., p. 298.

A note dated A.H. 808 on the margin of fol. 106^a says that the present copy was compared by Ibrāhīm bin ‘Abdallāh:—

بلغ مقابلة على حسب الامكان فصح انشاء الله تعالى ابراهيم
بن عبد الله . . . سنة ثمان و ثمانمائة

Another note, dated A.H. 1034 on the margin of the same folio, says that this copy was once read through by Madyan bin ‘Abdarrāḥmān al Miṣrī, who, according to *Khulaṣat al Aṣar*, was an eminent scholar and physician of Egypt, and who composed several works, namely:—

- (1) ريعان الشباب في مراتب الاداب
- (2) ريعان الالباب
- (3) قاموس الاطباء في المفردات

and was still alive in A.H. 1044 = A.D. 1731:—

طالعه مترجما على مؤلفه العبد الفقير مدين الطبيب بهادر
الشفاء ببصر سنة ١٠٤٣

Written in good Naskh.
Colophon dated A.H. 691.

كتبه لنفسه . . . احمد بن ابراهيم بن محمد بن ادريس بن بابا
جوك بن شعبان حفي الله عنه . . . و وافق الفراغ من كتابته بعد
الارباء وتسع عشرة خلت من شهر ربيع الاخر سنة احدى و
تسعين و مئة

The scribe Aḥmad bin Ibrāhīm bin Muḥammad bin Idrīs bin Babājūk bin Shābān was a Qāḍī of Shirāz, and died in A.H. 725 = A.D. 1324. See *Ad Durar al Kāminah*, fol. 72^b, vol. i.

No. 152.

fol. 5; lines 14; size 10 × 7; 7 × 5.

A prayer and an index to Bukhārī's *Al Jāmi'*.

This is a prayer which Abū 'l-Haiṣam Muḥammad bin Makki bin Muḥammad al Kuṣhmaiḥanī (*d.* A.H. 389 = A.D. 998) used to read after finishing *Bukhārī*, and which he dictated to his pupil, Abu Darr 'Abd bin Aḥmad al Harawī (*d.* A.H. 434 = A.D. 1042), as would appear from the following heading:—

الدعاء الذي كان ابو الهيثم رضي الله تعالى عنه يختم به
الكتاب قال الشيخ العافظ ابو ذر عبد بن احمد الهروي رضي الله
تعالى عنه املى علينا الشيخ ابو الهيثم عند ختمه الكتاب الصحيح
لمحمد بن اسماعيل البخاري رضي الله تعالى عنه

The prayer beginning thus on fol. 1:—

الحمد لله حمد معترف بذنبه ومستانس بربه الخ

fol. 2^a. Contains the numbers of the books, كتب, of Al Jâmi' which are not narrated through Abû Darr, as we learn from the following heading:—

نذكر عدد الكتب التي يشتمل عليها الجامع من غير رواية ابو ذر

fol. 2^b. The number of chapters of Al-Jâmi'.

fol. 3-5. The numbers of Ḥadīṣ in each book of Al Jâmi' which are narrated through Abû Darr.

The colophon runs thus:—

كمل جمع الديوان بحمد الله و حسن توفيقه و عونته و بركته و
منه و ذلك خمسة مضين من شهر جمادي الاول (الاولي) الذي
من سنة احد عشر و سبعمائة

From the words كمل جمع الديوان, as well as from the condition of the copy, it is evident that the MS. has been torn out from a collection of other MSS.

Written in good Naskh.

Dated A.H. 711.

No. 153.

fol. 369; lines 29; size 11 × 8; 8 × 5.

الكواكب الدراري في شرح البخاري

AL KAWÂKIB AD DARÂRÎ FÎ

SHARḤI AL BUKHÂRÎ.

A commentary on Bukhârî in two volumes.

Vol. I.

By Muḥammad bin Yûsuf bin 'Alî al Kirmânî, محمد بن يوسف الكرماني البغدادي, who was born in Kirmân A.H. 719 = A.D. 1319, but as later on he settled in Bagdâd he is called Bagdâdî.

He studied under his father and other eminent scholars of Kirmân. In search of knowledge he travelled to distant countries, such as Shirâz, Mecca, Egypt and Bagdâd, and in the first-named place he read under Qâdî 'Adud addin (*d. A.H. 756 = A.D. 1355*) all his compositions which Kirmânî finished in twelve years, and according to his own statement in the preface he studied al Jâmi' under Naşiraddin Muḥammad bin al Qâsim (*d. A.H. 761 = A.D. 1360*) in Jâmi' Azhar in Egypt, and under Abû 'l Ḥasan 'Abû 'Alî bin Yûsuf az Zarnadî (*d. A.H. 758 = A.D. 1357*) and Muḥammad bin Aḥmad bin 'Abdallâh bin 'Abdal Mu'tî (*d. A.H. 776 = A.D. 1374*) in Mecca.

Kirmânî died in A.H. 786 = A.D. 1384.

Beginning thus:—

الصد لله الذي انعم علينا بجلال النعم و اعظمها ودقائقها
هونعة الاسلام

and ending with the chapter—

السلم

In the preface the commentator says that as the three commentaries on Bukḥârî, written by Ibn Baṭṭâl, Khaṭṭâbî and Muḡlaṭâ'î at Turki, did not fully explain the difficulties and omitted many points which required explanations, he wrote the present commentary explaining words, with their philology, and giving the meaning of technical terms used in al Jâmi', with discussions on the opinions of the Jurists. The commentator has given short notices of the lives of all traditionists mentioned in Bukḥârî, and quotes the following authorities as his basis:—

اسماء حفاظ صحيح البخاري. A work on the notices of the traditions of Bukḥârî by Abû Naşar Aḥmad bin al Ḥusain al Bukḥârî al Kalabâdî (*d. A.H. 389 = A.D. 998*).

تثعيد المہمل. By Abu 'Alî al Ḥusain al Ḡassânî (*d. A.H. 498 = A.D. 1104*).

كتاب الاكمال. By 'Alî bin Hibatullâh bin 'Alî, commonly called Ibn Mâkûla (*d. c. A.H. 490 = c. A.D. 1096*).

جامع الاصول. By Abû Sa'âdât Ibn Aşîr (*d. A.H. 606 = A.D. 1209*).

The preface concludes with a short account of Bukḥârî's life.

Ibn Ḥajar ridiculously remarks that one of the three commentaries on Bukḥârî condemned by Kirmânî in the preface of present work is Quṭbaddin al Ḥalabî's (*d. A.H. 735 = A.D. 1335*) commentary:—

• و قد عاب في خطبته علي شرح ابن بطل ثم علي شرح
القطب الحلبي و شرح مغلطائي

See *Ad Durar al Kāmināh*, vol. ii., fol. 565, while in the preface of the present copy Kirmānī distinctly names the three following commentaries on *Bukhārī* and does not refer at all to Ḥalabī's commentary, as would appear from the following:—

كتاب الا امام ابي الحسن بن علي بن خلف المالكي المغربي
المعروف بابن البطل انما هو غالباً في فقه الامام مالك رضي
الله تعالى عنه من غير تعرض لما هو الكتاب مصنوع له — و كتاب
الشيخ العلامة ابي سليمان احمد (احمد) بن محمد بن ابراهيم
الخطابي شكر الله مساعيه فيه نكت متفرقات و لطائف علي مسيل
الطفرات و ليس لما هو لفظ الشرح موزع له — و اما الذي الفه
العلم المشهور المغلطائي التركي المصري وهو (فهو) بكتب تنميم
الاطراف اشبه و بصحف تصحيح التعليقات امثل — كانه من
اخلائه عن مقاصد الكتاب علي ضمان — و من شرح الفاظه و
توضيح معانيه علي امان

fol. 1-130 are supplied in a later hand.

The following note on the title-page says that the MS. was purchased in A.H. 1190 by 'Abdalbasit bin Maulawi Rustam 'Alī bin Mullā Aṣḡar 'Alī al Qinnawjī, an eminent traditionist of Qinnawj, who, according to *Ithāf an Nubalā*, p. 309, was born in A.H. 1156 = A.D. 1743, and had a valuable library of his own, and died in A.H. 1223 = A.D. 1808:—

المالك هو الله تعالى لكنه سبحانه بفضلله اعطى التصرف بالشراء
لعبدته الضعيف عبد الباسط بن مولوي رستمعلي بن مولوي اصغر
علي القنوجي غفر له و لوالديه ببركة ما في هذا الباب — و كان
وقت الضحى في التاريخ التاسع عشر من شوال سنة ١١٩٠ الف و
مائة و تسعين من هجرة النبي صلي الله عليه وسلم —

• For the present work comp. Goth., 592-4; Bodl., i., 90-1; Escur., 1546; Alger, 442-4; Ragib, 595-6; Berlin, 1194; Jeni, 217-222; A.S., 654-670; Hāj. Khal., vol. ii., 523; Brock., vol. i., p. 158.

For the commentator's life and other works see Ad Durar al Kāminah, fol. 565.

No. 154.

fol. 354; lines 29; size $11\frac{1}{2} \times 8$; 8×5 .

Vol. II.

The second volume of the preceding work, beginning with the chapter الكميل في السلم and ending with the last chapter of Bukhārī.

The date of composition of the present work given at the end is A.H. 775.

Both the volumes are written in good Naskh.

Dated Mecca, A.H. 943.

وفق الله سبحانه و تعالى الكريم المنان القديم الا حسان
لنسخ هذا الكتاب الشريف ببلد الله المطهر المنيف و وافق ختمه
المبارك (sic) ... الكعبة الشريفة شرفها الله تعالى و رفع قد رها
مقابلا للركن اليماني ... ذلك في يوم الاثنين العادي عشر من
شهر رجب الفرد سنة ثلاثة واربعين و تسعمائة من الهجرة النبوية
عليه افضل الصلوة و السلام ... كاتبه الفقير الحقير المعترف
بالزلل والتقصير السائل من الله العفو والعافية و الرضى ابراهيم
بن محمد بن المرتضى اليميني

ابراهيم بن محمد بن المرتضى اليميني Scribe

No. 155.

fol. 480; lines 27; size $11\frac{1}{2} \times 7$; 8×5 .

Another copy of Al Kawâkib ad Darârî, beginning as in copy No. 153, and ending with the chapter of اعتكاف المستحاضة, corresponding with fol. 354 of copy No. 153.

Written in ordinary Naskh.

Not dated, apparently 11th century A.H.

No. 156.

fol. 477; lines 21; size $10 \times 6\frac{1}{2}$; 8×4 .

الجزء الثاني من الكواكب الداراي

Vol. II. of the preceding commentary, beginning with كتاب الجمعة and ending with chapter اسلام سلمان الفارسي.

The colophon runs thus:—

انتهى الجزء الثاني من الكواكب الداراي شرح البخاري تأليف
الامام العلامة شمس الدين الكرمانى و يتلوه في اول الثالث كتاب
الغازي

No. 157.

fol. 430; lines 21; size $11 \times 6\frac{1}{2}$; 8×4 .

الجزء الثالث من الكواكب الداراي

Vol. III.

Continuation of the preceding copy, ending with last chapter of Bukhârî.

Both the volumes are written in good Naskh. Not dated, apparently 11th century A.H.

No. 158.

fol. 189; lines 24; size 11 × 7; 8 × 4 $\frac{3}{4}$.

التنقيح لالفاظ الجامع الصحيح

AT TANQÎH LI ALFÂZI-AL JÂMI'
AŞ ŞAHIH.

A commentary on Bukhârî's work *Al Jâmi'*.

By Badraddîn Muḥammad bin Bahâdur bin 'Abdallâh at Turkî al Miṣrî az Zarkashî, بدرالدين محمد بن بهادر بن عبد الله التركي, who was born in A.H. 745 = A.D. 1344, and studied in Cairo under Jamâladdîn al Isnâwî (d. A.H. 772 = A.D. 1390) and Sirajaddîn al Balqînî (d. A.H. 805 = A.D. 1403). He travelled in Damascus and Ḥalab, where he attended the lectures of Ibn Kaṣîr and 'Adra'î (d. A.H. 783 = A.D. 1381).

Having renounced the world, Zarkashî devoted the latter part of his life to the study of Sufism, and engaged himself in compiling books and delivering lectures, and was subsequently appointed *Shâikh* of the monastery of Karimaddîn, in Qarâfah, Egypt. He died in A.H. 794 = A.D. 1392.

Beginning:—

الصد لله على ما عم بالانعام و خص بالبيان و الافهام و
الصلوة و السلام على سيدنا خير الانام المبعوث بحوامع
الكلام الخ

In the preface the commentator says that in the present work he has dealt only with the difficult passages in Bukhârî and those traditionists whose names are likely to be confounded with others.

According to al 'Asqalânî the present work is only an abridgement of Zarkashî's draft of a commentary on Bukhârî, a portion of which the said 'Asqalânî declares to have seen.

و شرع في شرح البخاري فتركه مسودة و قفت على بعضها و
ولخص منه التنقيح

See Ad Dur al Kāminah, fol. 263. For the other copies compare Berlin, 1195-8; Paris, 696; Ref. 343; Br. Mus., No. 181; A.S., 682. For the author's other works and life see Ad Durar al Kāminah, vol. ii, fol. 262; Ṭabaqāt ash Shāfi'iyah, Qāḍī Shāhbah, fol. 175^b; Brock., vol. ii, p. 91.

Written in ordinary Naskh. Not dated.

No. 159.

foll. 261; lines 32; size $11 \times 7\frac{1}{2}$; 8×5 .

الهدى السارى مقدمة فتح الباري

AL HADÎ AS SÂRÎ MUQADDIMAT-U-
FATH AL BÂRÎ.

A long and detailed Muqaddimah to the popular commentary *Fath al Bari* (see below), containing the preliminary principles of the work and a detailed account of Bukhārī's life.

Author:—Ibn Hajar al 'Asqalāni, the well-known traditionist and scholar of his age, whose full name is Aḥmad bin 'Alī bin Muḥammad bin 'Alī bin Maḥmūd bin Aḥmad bin Aḥmad al 'Asqalāni al Miṣri ash Shāfi'i, أحمد بن علي بن محمد بن علي بن محمود بن أحمد بن أحمد العسقلاني المصري الشافعي, commonly called ah ash, who, according to his own statement in Raf' al Isr, fol. 34^a, was born in Egypt A.H. 773 = A.D. 1372, and originally belonged to 'Asqalān. In his infancy he lost his mother, and shortly after, in A.H. 777 = A.D. 1375, his father died, leaving him in the charge of ah ash, زكي الدين أبو بكر بن نور الدين علي الخروبي (d. A.H. 787 = A.D. 1385), a big merchant of Egypt, who admitted Ibn Hajar in the sixth year of his age to a local maktab. When nine years of age Ibn Hajar learnt the Qur'ān by heart, while only two years after he could correctly and fluently recite as Imām in the Tarāwih prayers in Ramaḍān. In the same year Ibn Hajar proceeded to Mecca in the company of Zakiaddin, and there he joined the Ḥadīṣ class under ah ash, أبو عفيف الدين عبد الله النيسابوري (d. A.H. 790 = A.D. 1388), from whom he took lessons on the Ṣaḥīḥ al Bukhārī. After returning from Mecca in A.H. 786 he lost his patron

Z-kiaddin in A.H. 787 = A.D. 1385 (see *Ad Durar al Kāminah*, fol. 280, vol. i.), after which he was placed under the supervision of شمس الدين محمد بن علي بن محمد بن عمر بن أبي بكر بن العطار المصري.

Ibn Hajar now directed his attention to the study of history and biography, and also devoted a portion of his time to the study of Ḥadīṣ under محب الدين محمد بن محمد بن محمود زين الدين ابن الشحنة (d. A.H. 815 = A.D. 1412) and other eminent traditionists. It was in A.H. 792 that Ibn Hajar began to take keen interest in studying Arabic literature, of which he made himself a master in a very short time, and began to compose verses in the praise of the Prophet. Towards the end of A.H. 796 he travelled to different places, such as Cairo, Alexandria, Mecca, and visited the towns and villages of Arabia, and in course of his travels he learnt Ḥadīṣ from the eminent traditionists of different places. While in Yaman he made the acquaintance of the celebrated مجد الدين الشيرازي, the well-known author of *Al Qāmus*, who presented a copy of the work to Ibn Hajar. He then came to Cairo, and again left the place for Syria where he learnt Ḥadīṣ in different towns and villages of the province.

Ibn Hajar at first received the sanad, for narrating Ḥadīṣ from Sirajaddīn al Balqīnī (d. A.H. 805 = A.D. 1402), and then from Ḥāfiẓ Zainaddīn al 'Irāqī, who died in A.H. 806 = A.D. 1404, and whose lectures on Ḥadīṣ the author attended for not less than ten years.

It was in A.H. 808 that Ibn Hajar devoted his attention to the composition of books.

In A.H. 814 he was appointed professor of Ḥadīṣ in Jamāliyah Madrasah, and then became the head of the Monastery of Babrisiyah. In A.H. 822 = A.D. 1419 he was appointed professor of the Shāfi'i class in the Mu'aiyadiyah Madrasah, Cairo, and four years after he was offered Qādiship of Cairo by King Ashraf Saifaddīn (A.H. 825-842 = A.D. 1422-1453); but محمد بن عبد الدائم بن موسى شمس الدين البرماوي (d. A.H. 831-A.D. 1426), supported by others, maliciously and falsely gave out that, according to the condition of the trust deed of مدرسه مؤيديه, one person could not jointly take the charge of both the appointments; so Ibn Hajar was removed from the professorship. Subsequently he produced the deed of trust, and, after proving that the deed did not contain such a condition, was reappointed as professor in the said institution. He was repeatedly dismissed from and reappointed to his offices, and with such fluctuations he continued his active life till A.H. 850. Two years later he died in Egypt A.H. 852 = A.D. 1449 and was buried at Qarāfah. It is said that it rained heavily at the time of his funeral prayers, and that Shihāb

Manṣūrī, who was present on the occasion, extemporised the following two pathetic verses suitable to the occasion :—

قد بكت السحب على
قاضي القضاة بالمطر
وانهدم الركن الذي
كان مشيدا بالعجر

Beginning:—

الصد لله الذي شرح صدور اهل الاسلام بالسنة الخ

The work is divided into ten chapters described in Berlin, No. 1201. The numerous works of this illustrious author are mentioned in Brock., vol. ii., p. 67, and Mu'jam Ibn Fahd, fol. 31^b. One of his works, *غبطة الناظر* (a copy of which is preserved in this Library), dealing with the life of Shaiḥ Abdal Qādir al Jilānī (d. A.H. 561 = A.D. 1166), was edited and published in Calcutta, A.D. 1903, by Dr. E. Denison Ross.

For the present work compare Berlin, 1201-2; India Office, 125; Brit. Mus., 1812; Alger, 446-7; Jeni, 211; A.S., 625-33.

According to Hāj. Khal., vol. ii., p. 526, Ibn Hajar completed the present work in A.H. 813.

For the author's life see: Raf'a al Iṣr, fol. 34^a; Mu'jam Ibn Fahd, fol. 31^b, and Brock., vol. ii., p. 67.

Written in good Naskh.

Not dated, apparently 10th century A.H.

No. 160.

fol. 280; lines 27; size 9 × 5½; 7 × 4.

Another copy of the same Muqaddimat al Fath al Bārī.

Written in ordinary Naskh.

Dated A.H. 1111.

14497

No. 161.

fol. 140; lines 33; size 15 × 10; 11 × 7.

Another copy of the same.

Written in good Naskh, within gold ruled and red borders, bearing a frontispiece in the beginning.

Dated A.H. 1011.

The following note at the end says that this copy was compared by Sayyid Maḥmūd and Mulla 'Umar:—

بلغ مقابلة على حسب الطاقة و الاجتهاد سيد محمود و
ملا عمر

Scribe نور الدين محمد الهاشمي

No. 162.

fol. 139; lines 33; size 15 × 10; 11 × 7.

الجزء الاول من فتح الباري

The 1st Juz' of Fath al Bārī.

A popular and exhaustive commentary on Bukhārī, by Ibn Ḥajar al 'Asqālānī. See No. 159.

Beginning:—

الحمد لله الذي شرح صدور اهل الاسلام بالهدي الخ

This is the commentary on Bukhārī which Ibn Ḥajar promised in the Muqaddimah mentioned above. He began the composition in A.H. 817 and finished in A.H. 842. The entire work is divided into ten volumes. See Ḥāj. Khal., vol. ii., p. 527.

In the preface he says that in order to avoid lengthiness he has used abbreviations in quoting traditions. In the beginning Ibn Ḥajar traces the different sources of his Isnāds to Bukhārī's work Al Jāmi', but he says that he has only dealt with the Ḥadīṣ narrated by Abū Darr (d. A.H. 434 = A.D. 1042) from his three following shaikhs:—

1. ابو اسحق ابراهيم بن احمد المستملي البلخي (d. A.H. 376 = A.D. 887).

2. ابو الهيثم محمد بن مكي الكشميهني (d. A.H. 389 = A.D. 998).

3. ابو محمد عبد الله بن احمد السرخسي (d. A.H. 381 = A.D. 991).

The present volume ends with the commentary of the chapter

الشعر في المسجد

No. 163.

fol. 180; lines 33; size 15 × 10; 11 × 7.

الجزء الثاني

The 2nd Juz' of the above, ending with commentary of the chapter:

ما جاء في التطوع مثني - مثني

The colophon runs thus:—

تم الجزء الثاني من فتح الباري شرح البخاري لابن حجر نفع
الله لعلومه آمين آمين و يتلوه انشاء الله تعالى ابواب التطوع

No. 164.

fol. 188; lines 33; size 15 × 10; 11 × 7.

الجزء الثالث

The 3rd Juz' of the above, ending with the chapter:

من نذر المشي الي الكعبة

The last seven Juz' of this work are wanting.

All the three Juz' are written in good Naskh by the scribe of the above-mentioned Muqaddimah.

This copy also bears the note found at the end of the copy of the Muqaddimah mentioned above.

For other copies see: Berlin, 1203-5; Ref., 27; Paris, 297; Jeni, 210-12; A.S., 626-32, 634-653; Koper, 316-21.

The present commentary with its Muqaddimah has been printed at Bulâq, A.H. 1200.

No. 165.

fol. 292; lines 30; size 10 × 7; 8 × 5.

الجزء الثالث من فتح الباري

Another old copy of the 3rd Juz' of Fath al Bâri.

Beginning with the chapter—

استسقاء

and ending with the chapter—

الدعاء عند الجمرتين

The following much-wormed note on the title-page says that the present MS. was in the possession of 'Alamallâh bin 'Abdarrazzâq al Makki al Hanafi:—

من منن الله تعالى و سبحانه (sic) على اضعف عباده (sic)
علم الله بن عبد الرزاق المكي الحنفي — العبدروسي اصله الله
حاله (sic)

Written in good Naskh.

Not dated, apparently 10th century A.H.

A seal bearing the name of Nawras Ibrâhîm (نورس ابراهيم) is found in the beginning of this copy. Nawras, as we know, was the favourite word of Ibrâhîm 'Adil Shah II. Bijâpurî (A.H. 987-1035 = A.D. 1579-1626), which he chose for his seals and coins, as mentioned in Basâtin-i-Salaṭîn al Islâm, fol. 114^b:—

طبع رنگین بادشاه که نورس چمن مکنبت و سلطنت و نوبادۀ
گلشن جها نداری و خلافت بود لفظ نورس را چنان خوش کرده

بو که در هرجا بهر چیز استعمال ان لفظ بکار برده مکه نورس
نام مهر خاص بر حقیق یمینی بجای نام مبارکش این لفظ رقم
یافتہ امروز بر کتب خاص بادشاهی دیدہ میشود الخ

Another seal of Qâbil Khân (قابلقان), a noble of 'Âlamgir's court, is fixed at the end.

No. 166.

fol. 250; lines 23; size 8 × 6; 6 × 4.

عمدة القاري

'UMDAT AL QÂRÎ.

A portion of a popular, useful, and extensive commentary on Bukhârî, in two volumes.

Vol. I.

Beginning with the chapter—

إذا طول الامام وكان للرجل حاجة فخرج الخ

and ending with the chapter—

السجود علي سبعة اعظم

corresponding with p. 378, vol. ii., to p. 153, vol. iii., printed edition, Constantinople, A.H. 1310.

The commentator Badraddin Abû Muḥammad Maḥmûd bin Aḥmad bin Mûsâ bin Aḥmad bin Ḥusain bin Yûsuf al 'Ainî al Ḥanafî, بدر الدين ابو محمد محمود بن احمد بن موسى بن احمد بن الحسين بن يوسف العيني الحنفي, according to Ibn Ḥajar's Raf'al Isr, was born in Ḥalab, A.H. 762 = A.D. 1360, but, according to Ibn Faḥd-al Makkî (Mu'jam, fol. 292*), he was born in 'Aintâb. It seems probable that the commentator was born in Ḥalab, and that in his early age he went to 'Aintâb, where his father was a Qâdî and where he was brought up and educated. After studying Arabic grammar and literature under جبرئيل بن صالح بن اسرائيل, a pupil of Taftâzânî (d. A.H. 791 =

A.D. 1389), he came to Ḥalab in A.H. 783, where he studied Ḥalīṣ and other subjects under *يوسف بن موسى بن محمد الملطي* (d. A.H. 803 = A.D. 1401), and from there went to Damascus and then to Jerusalem, where he made the acquaintance of Ṣūfī 'Alāaddīn, chief professor of Zāhiriyyah Madrasah, Cairo, who, being pleased with 'Ainī's moral disposition and intelligence, took him to Cairo in A.H. 888 and admitted him in the monastery called Al Barqūqiyah, where 'Ainī, according to his own statement in the preface of the printed copy, studied Ṣaḥīḥ al Bukhārī under *عبد الرحيم بن حسين العراقي* (d. A.H. 806 = A.D. 1404). In A.H. 789 he was provided with a post in that monastery by 'Alāaddīn. After 'Alāaddīn's death in A.H. 890 'Ainī was removed from the monastery by one Amir Jarkas al *Khalīlī* (see Ad Durar al Kāminah, fol. 327). After visiting Ḥalab 'Ainī again came to Cairo, where he studied Ḥadīṣ under several eminent traditionists. In A.H. 801, he, through the recommendation of a certain Amīr, was appointed Ḥisbah (حسبه), or inspector of weights and measures of Cairo. A year later he was appointed Qāḍī. In the meantime he wrote a commentary on Ma'ānī al Āṣār, to which he refers in the preface thus:—

ثم لما عدت الى الديار المصرية ديار خير و امنية اقمتم
بها برهة من الخريف مشغلا بالعلم الشريف ثم اخترعت شرحا
على كتاب معاني الآثار الخ

After four years of service as Ḥisbah and Qāḍī, during which he wrote the commentary upon the fourth canonical collection of Traditions, he was involved in a series of troubles and difficulties, till his anxieties were removed in the reign of Mu'ayyad (A.H. 815-825 = A.D. 1412-1421), to which he refers thus in the preface:—

ثم انشأت شرحا على سنن ابي داود السجستاني بؤاه الله دار
الجنان فعاقني من عوائق الدهر ما شغلني عن التتيميم و
استولى علي من الهموم ما يخرج عن الحصر والتقسيم ثم لما
انجلي عني ظلامها و تجلى علي قوامها في هذه الدولة المؤيدية
و الايام الزاهرة السنية ندبتني الى شرح هذا الكتاب امور
حصلت في هذا الباب الخ

He was again appointed the Ḥisbah of Cairo in A.H. 819, and shortly after was made the ناظر اوقاف, or supervisor of endowments.

In the conclusion of the work (printed copy) he says that he began the composition of this commentary in Rajab, A.H. 820, and finished the first part in Du al Hijjah of the same year, and completed the second part in A.H. 821. (But see Hāj. Khal., vol. ii., p. 527, where it is wrongly said that 'Ainī began the composition in A.H. 821.) In A.H. 822 he was appointed professor for giving lectures on Ḥadīṣ to Ḥanafī students, while in the same year Ibn Hajar was also appointed a lecturer on Ḥadīṣ to Shāfi'ī students. It so happened that during this time the minaret of Jāmi' Mu'ayyad needed repairing and that Ibn i Hajar, cutting a joke with 'Ainī, wrote the following two lines to the caliph Al Muaiyad:—

لجامع مولانا المويد رونق
منارته، بالسفن تزهو وبالزین
تقول وقد مالت عن القصد امهلوا
فليس على جسمي اضرمن العين

To which 'Ainī replied thus:—

منارة كعروس السفن اذ جليت
وهدها بقضاء الله والقدر
قالوا اصيبت بعين قلت ذا غلط
ما اوجب الهدم الا خسة العجر

'Ainī in his commentary (which he completed in A.H. 847) has made serious attacks on Ibn Hajar's commentary Fath al Bārī. In defence of which Ibn Hajar began to write انتقاض الاعتراض, but did not survive to finish it. See Hāj. Khal., vol. ii., p. 534. 'Ainī died in A.H. 855 = A.D. 1451.

'Ainī was highly esteemed by kings and nobles. Besides being a scholar of vast learning he was a swift writer, so much so that he transcribed in one night the complete Mukhtaṣar-u-Qudūrī of Abū 'l Ḥasan Aḥmad bin Muḥammad Qudūr (d. A.H. 362 = A.D. 972). He founded the Madrasah 'Ainiyah (also called Badriyah), close to Jāmi' Azhar, and left all his books to that institution.

For 'Ainī's life and works see: Raf' al Iṣr, fol. 297^b; Ḥusn al Muḥādarah, fol. 378^a; Mu'jam Ibn Fahd, fol. 292^a, and Brock., vol. ii., p. 52.

For other copies compare Berlin, 1206-9; Paris, 698-700; Alger, 448-58; Jenî, 213; Brock., vol. i., p. 159.

The present commentary was printed in Constantinople, A.H. 1310.

No. 167.

fol. 258; lines 23; size 8×6 ; 6×4 .

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

التكبير والغسل بالصبح والصلوة عند الا غارة والعرب

Corresponding with pp. 152-352 of Vol. III. of the printed edition. These two copies are written in ordinary Naskh. Dated A.H. 1092.

Scribe سليمان الشنوري

No. 168.

fol. 284; lines 24; size 8×6 ; $6\frac{1}{2} \times 4$.

التوشيح علوي الجامع الصحيح

AT TAWSHÎH 'ALÂ AL JÂMI' AŞ ŞAHIH.

A commentary on Bukhârî, dealing with the difficult passages as regards wording, vowel points, and the names of traditionists which are liable to be confounded with others.

By Abû 'l Fadl 'Abdarrahmân bin Abî Bakr bin Muḥammad bin Abî Bakr Jalâladdîn as Suyûṭî, أبو الفضل عبد الرحمن بن أبي بكر محمد بن جلال الدين السيوطي.

For his life see No. 123.

Beginning :—

الحمد لله الذي اجزل لنا المنة و جعلنا بان جعلنا من حملة
السنة الخ

In the preface Suyûfî says that he wrote the present commentary on the model of Zarkashî's commentary on the same work (see No. 158), but that he made his present commentary more valuable by adding useful notes and explanations.

هذا ... يجري مجرى تعليق الامام بدر الدين الزركشي المسجل
بالتنقيح و يفوقه لما حواه من الفوائد و الزوايد يشتمل على
ما يحتاج اليه القاري و المستمع من ضبط احواله و تفسير غريبه
الخ

The work is very rare; no complete copy is found in any library. See Brock., vol. i., p. 159.

From the following note at the end dated A.H. 984 it appears that this copy was studied and revised before Shaikh al Islâm 'Abdal Mu'tî, who died in A.H. 998. See An nûr as Sâfir, fol. 370* :—

بلغ قراءة و مقابلة و بحثا على سيدنا و بركتنا و شيخنا الشيخ
الحافظ شيخ الاسلام عبد المعطي بن الشيخ حسن ابي كثير المكي
الشافعي اطل الله بقاءه بتاريخ الاحد ١٧ جمادي ٩٨٤
سنة

Written in a good Naskh.

Dated 983.

No. 169.

fol. 477; lines 26; size 12×8 ; $9 \times 5\frac{1}{2}$.

الجزء الثاني و الثالث من ارشاد الساري
في شرح البخاري

THE SECOND AND THIRD JUZ' OF
IRSHÂD AS SÂRÎ.

A well-known commentary on Bukhârî, bound in one volume.
The 2nd Juz' begins with—

كتاب الجمعة

and ends on fol. 182^a with the chapter—

شراء الموثلي

Corresponding with pp. 280-392 of the second volume of the Cawnpur edition A.H. 1284.

The 3rd Juz' begins on fol. 182^b with the chapter—

وجوب الزكاة

and ends with the chapter—

المعتكف يدخل راسه البيت للغسل

Corresponding with the third volume of the above edition.

The commentator, Shihâbaddîn Aḥmad bin Muḥammad bin Abi Bakr bin 'Abdalmalik bin Aḥmad bin Muḥammad bin 'Alî al Qasṭallânî, شهاب الدين احمد بن ابى بكر بن عبد الملك بن احمد بن محمد, was born in Egypt, A.H. 851 = A.D. 1448, and studied Ḥadîṣ under Khâlid al Azharî (d. A.H. 905 = A.D. 1499) and other eminent traditionists. He went to Mecca in A.H. 884 and again in 894, and on each occasion stayed there for one year.

It is said that Qaṣṭallānī once quoted certain passages in one of his works from Suyūṭī (*d.* A.H. 911 = A.D. 1505), but did not mention the latter's name. Suyūṭī, it is said, was annoyed with this action of Qaṣṭallānī, and was not satisfied till the latter apologised to him personally.

Qaṣṭallānī died in A.H. 923 = A.D. 1517, and was buried in the Madrasah 'Ainīyah in Egypt. See above, No. 166.

In the preface of the printed edition it is said that this commentary, which is based on Fath al Bārī, is written in an easy style and that it surpasses Kirmānī's commentary *Al Kawākib ad Darārī*.

فدونك شرحا . . . اضاءت بهجته و اختفت منه الكواكب
الدراري كيف لا وقد فاض عليه النور من فتح الباري

The Muqaddimah attached to the 1st Juz' is divided into the following five Faṣls:—

- (1) الفصل الاول من المقدمة في فضيلة اهل الحديث
- (2) الفصل الثاني في ذكر اول من دون الحديث والسنن
- (3) الفصل الثالث في نبذة لطيفة جامعة لفرايد فوايد
مصطلح اهل الحديث
- (4) الفصل الرابع فيما يتعلق بالبغاري في صحيحه من
تقرير شرطه و تحريره و ضبطه و ترجمته
- (5) الفصل الخامس في ذكر نسب البغاري و نسبته و مولده
و بد و امره

In the fifth Faṣl the commentator says that he completed this commentary in A.H. 916, and that in A.H. 917 he compared the text of his commentary with the copy of *Al Jāmi'* written by 'Alī bin Muḥammad al Ḥaṣhīmī al Yunānī al-Ba'li (*d.* A.H. 701 = A.D. 1301).

Besides the eight works of the commentator mentioned in Brock., vol. ii., p. 72, the following works are enumerated in *An nūr as Sāfir*:—

- (1) الانوار المضية
- (2) الروض الزاهر في مناقب شيخ عبد القادر
- (3) تحفة السامع و القاري يختم صحيح البغاري

For other copies compare Berlin, 1210-11; Paris, 701-3; India Office, 9 27-8; Alger, 460-73; Köper, 322-5; Râgib, 291-4.

For author's life and works see: An nûr as Sâfir, fol. 115^a, and Brock., vol. ii., p. 73.

The commentary was printed in Lucknow, 1876 A.D.; Bûlâq, 1304-5; Cairo, 1307.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 170.

fol. 200; lines 31; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Another copy of the preceding commentary, in four volumes.

Vol. I.

Beginning abruptly with the commentary on the chapter—

ذكر شرار الموتى

and ending with the commentary on the chapter—

من اراد ان يعتكف ثم بدا له

corresponding with the last page of the second volume and pp. 1-362 of the third volume of the printed edition.

No. 171.

fol. 220; lines 31; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. II.

The continuation of the above, ending with the commentary on the chapter—

الصلح بين الغرماء واصحاب الميراث

corresponding with p. 363 and pp. 1-346 of the fourth volume of printed edition.

No. 172.

fol. 461; lines 31; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. III.

Beginning with the commentary on the chapter—

فضائل اصحاب النبي صلى الله عليه وسلم

and ending with the commentary on the chapter—

القرء من اصحاب النبي صلى الله عليه وسلم

Corresponding with pp. 64–386 of the sixth volume, and pp. 1–366 of the seventh volume of the printed edition.

No. 173.

fol. 325; lines 31; size $11\frac{2}{3} \times 8$; $10 \times 6\frac{1}{2}$.

Vol. IV.

The continuation of the preceding copy, ending with the commentary on chapter—

الاخذ باليدى

Corresponding with p. 367 of vol. vii., vol. viii., and pp. 1–124 of vol. ix. of the printed edition.

All these copies are written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 174.

fol. 108; lines 31; size 11×7 ; 9×9 .

A portion of the same commentary; beginning abruptly with the commentary on the chapter—

الشروط في الجهاد والمصالحة مع اهل العروب وكتابة الشرط

and ending with the commentary on—

التكبير عند الحرب

Corresponding with pp. 361–368 of vol. iv. and pp. 1–109 of vol. v. of the printed edition.

Written in ordinary Naskh.

Dated A.H. 1102.

Scribe ابو بكر بن رجب الطولوني

No. 175.

fol. 278; lines 30; size 11×7 ; 9×6 .

الجزء الرابع من ارشاد الساري

The 4th Juz of the same commentary.

Beginning with the commentary on the chapter—

ما يكره من رفع الصوت في التكبير

and ending with the commentary on the chapter—

اسلام عمر بن الخطاب رضي الله تعالى عنه

Corresponding with pp. 109–352 of vol. vi. and pp. 1–153 of vol. vii. of the printed edition.

Written in good Naskh.

Not dated, apparently 12th century A.H.

No. 176.

fol. 536; lines 37; size 12×8 ; $8\frac{1}{2} \times 5$.

Another copy of the above-mentioned commentary.

Beginning with the chapter—

غزوة خيبر

and ending with the commentary on the chapter—

اكل الفطر

Corresponding with pp. 291-386 of vol. vi., vol. vii., and pp. 1-237 of vol. viii. of the printed edition.

Written in ordinary Naskh.

Not dated, apparently 11th century A.H.

No. 177.

fol. 456; lines 21; size 10 × 6; 8 × 4½.

قطعه من الجزء الثاني والثالث ، الرابع

fol. 1-238^a. A portion of the 2nd Juz or part of the same commentary.

Beginning with the commentary on the chapter—

ما قيل في اولاد المشركين

and ending with the commentary on the chapter—

استقبال القادمين والثلاثة علي الدابة

Corresponding with pp. 384-392 of vol. ii., and pp. 1-224 of vol. iii. of the printed edition.

fol. 238^b-328^a. A portion of the 3rd Juz or part.

Beginning with the commentary on—

كتاب الصوم

and ending with the commentary on the last chapter of—

كتاب الصوم

Corresponding with pp. 278-362 of vol. iii. of the printed edition.

fol. 328-456. A portion of the 4th part.

VOL. V.

F

Beginning with the commentary on—

كتاب البيوع

and ending abruptly with the commentary on the chapter—

جوار ابي بكر في عهد النبي صلى الله عليه وسلم وعقده.

Corresponding with pp. 1-124 of vol. iv. of the printed edition.

No. 178.

foll. 292; lines 32; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

الجزء العاشر

The tenth Juz or part of the preceding commentary.

Beginning abruptly with the commentary on the chapter—

من استعان عبدا اوصيا

and ending with the commentary on the last Ḥadīṣ of Bukhārī.

Corresponding with pp. 59-302 of vol. x. of the printed edition.

Written in ordinary Naskh.

Not dated, apparently 12th century A.H.

No. 179.

foll. 170; lines 23; size 11×7 ; $7 \times 4\frac{1}{2}$.

التعليق علي ابواب البخاري

AT TA'LIQ, 'ALÂ ABWÂB AL BUKHÂRÎ.

A commentary on the headings of the chapter of Bukhārī's al Jāmi' by the eminent Ṣūfī and traditionist of India, Shāh Waliyallāh bin 'Abdarrahīm Ad Dihlawī, شاه ولي الله بن عبد الرحيم الدهلوي, who died in A.H. 1176 = A.D. 1762.

Beginning:—

الحمد لله و صلى الله على سيدنا محمد و آله و صحبه و
سلم. اما بعد فيقول الفقير الى رحمة الله الكريم المدعو بولي
الله بن عبد الرحيم

The work is printed in Dāirat al Ma'ārif, Haidrabād, A.H. 1321.

The MS. wants a few folios at the end. Written in ordinary
Naskh.

Not dated.

No. 180.

fol. 32; lines 21; size $8\frac{1}{4} \times 6$; $6\frac{1}{4} \times 4\frac{1}{2}$.

جمع النهاية

JAM 'AN NIHĀYAH.

A collection of more than three hundred Ḥadīṣ of Al Jāmi' without Isnād. By 'Abdallah bin Sa'd bin Abi Jamarah, عبد الله بن سعد بن أبي جمره, an eminent Ṣūfī and a distinguished scholar who was born in Africa, A.H. 591 = A.D. 1114. He travelled to various countries for the sake of learning. In his old age he settled in Cairo where he died in A.H. 675 = A.D. 1276, leaving behind him many pupils and disciples, and was buried in the جامع مقسم, in Cairo.

Beginning:—

قال الشيخ ابو محمد عبد الله بن سعد بن أبي جمره الا زدي
الا ندلسي الحمد لله حق حمده و الصلوة و السلام علي محمد
الصيرة من خلقه و بعد فلما كانت (كان) الحديث و حفظه من
اقرب الوسائل الخ

The title of the work given in the preface is—

جمع النهاية في بدء الخير والغاية

The work has been printed in Cairo, A.H. 1311.

For the other copies see Br. Mus. 461; Cairo, i., 326.

For Abû Jamarah's works and life see: Lawaḡiḡ al Anwâr, by Sha'rânî, fol. 207^a; Ḥaj. Khal., vol. iii., p. 618; Tâj at ṭabaqât, fol. 20^a; Brock., vol. i., p. 372.

No. 181.

fol. 215; lines 35; size 12 × 8; 9 × 6.

جمع النهاية و شرحه بهجة النفوس

JAM 'AN NIHÂYAH WA SHURḤUHU
BAHJAT AN NUFÛS.

A collection of more than three hundred Ḥadîṡ from Bukhârî's Al Jami' (see above, no. 180), with a commentary by 'Abdallâh bin Sa'd bin Abî Jamarah of a theological as well as a theosophical nature.

fol. 1-28. Jam' an Nihâyah. Beginning as above.

The first Juz or part of the commentary Bahjat an Nufus beginning abruptly on fol. 29^a thus:—

و تعين علي نوايب الحق — فانطلقت به خديعة . . . هذا
حديث محتوي على فوائد كثيرة من احكام و ادب الخ

It ends with the commentary on the Ḥadîṡ—

عن ابي هريرة قال قال النبي صلي الله عليه ثلاثة لا يكلمهم الله
ولا ينظر اليهم يوم القيامة

For the author's life and his works see Br. Mus., 461^b; Berlin, 1221; Münich, 117; Paris, 695; Alger, 478.

For other copies see Br. Mus., 461^a, 1595.

No. 182.

foll. 200 ; lines 35 ; size 12×8 ; 9×6 .

الجزء الثاني

Continuation of the preceding commentary.
Both the parts are written in ordinary Naskh.
Not dated, apparently 9th century A.H.

No. 183.

foll. 37 ; lines 22 ; size $8\frac{1}{2} \times 6$; $6 \times 4\frac{1}{2}$.

المرائي

AL-MARÂ'Î.

A collection of dreams of Abû Jamrah, or persons on whose statement Abû Jamrah had a full reliance, or persons whose correctness of statement was testified to by the Prophet in the dreams of Abû Jamrah. All these dreams, numbering sixty-nine, relate to the merit of Abû Jamrah's work, Bahjat an Nufûs. For the author and the work, Bahjat an Nufûs, see the preceding No. 181.

Beginning:—

الصد لله المبدئي بالنعم . . . و بعد فهذا كتاب جمعت فيه
كل ما روى من المرائي الدالة على فضل شرح مختصر البخاري
الذي سميته بهجة النفوس . . . و لم اذكر منها الا ما رأيت انا او
من لا اشك في دينه و صدقه او من اخبرني عنه سيدنا محمد
صلى الله عليه وسلم في نومي انه صادق فيما نقله . . . عنه لي

For other copies see : Br. Mus. 1468 ; Cairo, 416 ; Berlin, 1222.

Written in ordinary Naskh.

Dated A.H. 1114.

Scribe زين العابدين المحلي الشافعي القادري

No. 184.

foll. 145; lines 27; size 11×8 ; $7\frac{3}{4} \times 5$.

التجريد الصريح لأحاديث الجامع الصحيح

AT TAJRÎD AŞ ŞARÎH LI AHÂDIŞ AL JÂMI‘
AŞ ŞAHÎH.

An abstract from the Ḥaḍiṣ of Bukhârî, omitting the Isnâds and repeated Ḥaḍiṣ.

By Shihâbaddîn Aḥmad bin Aḥmad bin ‘Abdal laṭîf Aṣh Sharjî az Zabîdî al Ḥanafî, شهاب الدين احمد بن احمد بن عبد اللطيف، who was born in A.H. 812 = A.D. 1410. According to his own statement in the preface, he studied Ḥaḍiṣ under Abû ar-Rabî‘ Sulaimân bin Ibrâhîm al ‘Alawî (d. A.H. 784 = A.D. 1382), Muḥammad bin Imâm Zainaddîn Abî Bekr bin al Ḥusain al ‘Uṣmânî (d. A.H. 816 = A.D. 1413), Taqiaddîn Abû Aṭṭayib Muḥammad bin Aḥmad al Fâsî (d. A.H. 832 = A.D. 1429) and Shamsaddîn Abû al Khair Muḥammad bin Muḥammad bin Muḥammad (d. A.H. 833 = A.D. 1429), and received the sanad for narrating Ḥaḍiṣ from each of them.

He died in Zabîd A.H. 893 = A.D. 1488.

Beginning:—

الحمد لله الباري المنصور الخالق — الوهاب الفتح الرزاق —
المبدي بالنعم قبل الاستحقاق —

In the preface the author says that, in order to avoid confusion, he has omitted from the present abstract, all the traditions which are repeated by Bukhârî with different Isnâds. Brock., vol. ii., p. 194, does not mention the present work. Its commentary, entitled عون الباري بحل ادله البخاري, was printed in Bulâq, A.H. 1297. See Iktifâ al

Qunû', p. 694. For the author's life and works see: Brock., vol. ii., p. 190; Al Qabr al Hâwî, fol. 30*.

The present work was composed in A.H. 889, as would appear from the following colophon:—

قال مؤلفه سيدنا و مولانا و شيخنا الامام العلامة الحافظ
المتقن ابو العباس زين الدين احمد بن احمد بن عبد اللطيف
الشرجي كان الله له و جزاه خيرا فرغت من تجريدته يوم الاربعاء
الرابع والعشرين من شهر شعبان الكريم احد شهور سنة تسع و
ثمانين و ثمانمائة

An index of the contents is given at the end of the copy.

Written in good Naskh.

Dated A.H. 1039.

No. 185.

fol. 548; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3$.

مصابيح الاسلام

MAṢĀBIḤ AL ISLÂM.

A copy apparently unique of selections from Bukhârî's Al Jâmi'. The selections consist chiefly of Musnad traditions, with only a few Mu'llaq and repeated traditions, with a very few exceptions omitting the Isnâds throughout. In dividing the work into books and chapters the author has followed the system observed in the Mishkât, with a few additions and alterations.

By an anonymous author.

Beginning:—

الحمد لله الذي نزل احسن الحديث كتابا متشا بها مثاني
على النبي المكين الامين الذي لم يجعل له الثاني ارسله
شاهدا ومبشرا ونذيرا— و داعيا الى الله باذنه و سراجا منيرا
او قد من مشكوة اثاره الباهرة مصابيح الاسلام الخ اما بعد فلما كان

الجامع الصحيح للإمام . . . أبي عبد الله محمد بن إسماعيل البخاري . . . مشتملاً على صحاح الأحاديث مع الأمانيد وكان فيه تكرير وأبواب كثيرة . . . وكان الأسناد إليه مغنياً عن الأسناد ولم يبق الآن كثير غرض بها قصده وأراد — انتهت انتساباً حاملاً لأحاديثه المسندة مع بعض التعليقات حافظاً للأمانيد ومسقطاً للمكررات إلا لغرض في بعض الأوقات مرتباً على ترتيب المشكوة كتباً وأبواباً مع زيادة ونقصان وتغيير يسير

The author does not give the title of the work anywhere, but in the colophon it is called *Masābiḥ al Islām*.

The following colophon, dated A.H. 1111, says that this copy was written by the order of Muḥammad Amir *Khān* (d. A.H. 1133 = A.D. 1721), the Chief Counsellor of the Emperor Muḥammad *Shāh* of Dehli (see Beale's Dictionary, p. 260).

قد استراح من شد النيام ومد الأقلام لتعريف مصابيح الإسلام
من حدب خير الأنام خص الله مؤلفه بالفصل والأكرام بأمر
الأمير الكبير الهمام الجواد المفضل المقام صدر الصدور ومدار
المهام محمد أمين خان أبقاء الله تعالى على كرور الليالي و
الأيام . و مرور الشهور والأعوام العبد الضعيف المستهمل فقير
الله عفى عنه ما ارتكبه من الأثام يوم الاثنين سابع صفر ألف
ومائة واحد عشر من هجرة خير البرية وعليه وصحة وسلم

Written in good *Naskh*. Dated A.H. 1111.

فقير الله

No. 186.

fol. 528 ; lines 17 ; size 11×7 ; $7\frac{1}{4} \times 4\frac{1}{2}$.

Another copy of the same.

Written in good Naskh.

Not dated, apparently 12th century A.H.

No. 187.

fol. 23 ; lines 23 ; size $8\frac{1}{2} \times 6$; 6×4 .

شرح ثلاثيات البخاري

SHARH ŞULÂŞÎYÂT AL BUKHÂRÎ.

A commentary on twenty-two Ḥadīṣ of Al Jāmi', which Bukhārī abstracted from his Al Jāmi', and which he received in direct tradition from the Prophet through only three intermediate narrators. By Aḥmad bin Aḥmad bin Muḥammad bin Ibrāhīm bin Muḥammad bin 'Alī bin Muḥammad al Wafā'i ash Shāfi'i al Miṣrī, أحمد بن أحمد بن محمد بن إبراهيم بن محمد بن علي بن محمد الوفائي الشافعي المصري, who was born in Egypt A.H. 1014 = A.D. 1605. In A.H. 1027 he began to study Ḥadīṣ and other subjects from the following eminent scholars and traditionists :—

- (1) إبراهيم اللقاني برهان الدين (d. A.H. 1041 = A.D. 1634).
- (2) أبو الحسن علي بن إبراهيم الحلبي (d. A.H. 1044 = A.D. 1637).
- (3) أحمد بن محمد بن علي الملقب بشهاب الدين المعروف بالغنيمي الانصاري (d. A.H. 1049 = A.D. 1642).
- (4) أحمد بن محمد الملقب بشهاب الدين الخفاجي (d. A.H. 1069 = A.D. 1659).
- (5) محمد بن أحمد الشوبري (d. A.H. 1069 = A.D. 1659).

سلطان بن احمد بن سلامه اسماعيل المزاجي (6) (d. A.H. 1075 = A.D. 1665).

محمد البابلي الفقيه المحدث (7) (d. A.H. 1077 = A.D. 1667).

ابو الضياء والنور علي الشيراملي (8) (d. A.H. 1087 = A.D. 1677).

Aḥmad 'Agamī received his spiritual training from Ṣūfī Yūsuf al Wafā'ī (d. A.H. 1051 = A.D. 1645), who invested him with a Khirqā of the Wafā'iyah Order founded by علي بن محمد وفاء (d. A.H. 807 = A.D. 1404).

Being a man of wonderful genius Aḥmad 'Agamī made himself master in all the branches of Muhammedan literature and soon established his reputation as an eminent saint and scholar. He was an ardent admirer of books, and it is said that he collected an extraordinarily large number on various subjects, and that people from distant countries flocked round him for reference and help. He died in Egypt A.H. 1086 = A.D. 1676.

Beginning:—

الحمد لله الذي منّ عليّ من اصطفاه لخدمة الشريعة المسدية

الخ

The commentator in the preface traces the connection of his source of narration of the Ḥadīṣ of Al Jāmi' from Ibn Ḥajar. It is further stated that this commentary is based on Irshād as Sāfi.

The commentaries on twenty-two Ḥadīṣ are to be found respectively on foll. 4^b, 5^b, 7^a, 8^a, 10^a, 10^b, 12^a, 12^b, 13^b, 14^a, 16^b, 17^a, 17^b, 18^a, 18^b, 19^a, 20^a, 21^a, 22^a, 22^b, 22^b.

The date of composition at the end is A.H. 1080.

For the author's life and works see: Khulāṣat al Aṣar, Egypt edition, A.H. 1284, vol. i., p. 176, and Brock., vol. ii., p. 308.

The work is rare; one copy is mentioned in Köper, No. 298; see Brock., vol. i., p. 159.

No. 188.

foll. 526; lines 27; size 11×6 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

الصحيح

AṢ ṢAHÎH.

The second of the six Canonical Collections of Traditions.

Author: Abû 'al Ḥasan Muslim bin Ḥajjāj al Qushairī an Naisābūrī,

أبو الحسن مسلم بن حجاج القشيري النيسابوري

Beginning with Isnād:—

أخبرنا الشيخ الاجل المويد بن محمد علي الطوسي قال أخبرنا
 الشيخ فقيه الحرم أبو عبد الله محمد بن الفضل بن أحمد الفراوي
 قال أخبرنا الشيخ الإمام الفاضل أبو الحسين عبد الغافر بن
 محمد بن عبد الغافر بن أحمد بن محمد بن سعيد الفارسي قال
 أخبرنا الشيخ أبو أحمد محمد بن عيسى بن عمرو بن الجلودي قال
 سمعت أبا إسحاق بن إبراهيم بن سفيان قال سمعت مسلم بن
 حجاج القشيري النيسابوري العافظ رحمه الله يقول الحمد لله رب
 العالمين الخ

The fact that the earliest biographers do not fix the date of birth of this great author has caused some controversies among the later biographers. Brock., vol. i., p. 161, places Muslim's birth A.H. 202 or 206; but it should be noticed that the former date is not given by any biographer; while Ibn Khallikān, vol. ii., p. 91, distinctly rejects this date, which he says he imperfectly remembers to have heard from his master, Ibn Ṣalāh, ابن صلاح; and later on correctly fixes the author's date of birth in A.H. 206 = A.D. 821.

Muḥammad bin 'Abdallāh al Khaṭīb at Tibrizī, followed by some later biographers, stands alone in fixing the author's birth in A.H. 204. Considering that most reliable biographers, such as Ibn Ṣalāh, Ibn Khallikān and Namawī, agree in stating that Muslim died at the age of 55, in A.H. 261 = A.D. 875, we must conclude that the author was born in A.H. 206 = A.D. 821. After learning the Qur'ān by

heart in all the seven forms of Qirā'at, Muslim devoted his attention to the study of jurisprudence and other literature, with which, it is said, he made himself thoroughly acquainted in a very short time. In A.H. 218, he wholly devoted himself to the study of tradition, and placed himself under the charge of the most eminent traditionists of his time, such as:—

يعقوب بن يعقوب التميمي (d. A.H. 226 = A.D. 841).

عبد الله بن مسليه القعنبى (d. A.H. 221 = A.D. 836).

سعيد بن منصور (d. A.H. 227 = A.D. 842).

احمد بن حنبل (d. A.H. 241 = A.D. 855).

After travelling all over the well-known educated Islāmic country he made himself master of the subject and began to spend his time in composing the works. As an authority in tradition Muslim is not reckoned inferior to Bukhārī, whose lectures at Naisāpūr Muslim attended for a considerable period of time. As regards style and arrangement preference is generally given to Muslim, but in correctness of narration and other respects Bukhārī stands foremost. Muslim died in A.H. 261 = A.D. 875, at the age of fifty-five years.

This work consists, according to Ḥaj. Khāl., of 4,000 Ḥadīṣ selected from three lakhs of Ḥadīṣ, according to Muslim's own statement quoted in *Tabaqat al ḥuffāz*, vol. ii., p. 166.

In the preface the author says that he will deal with the following three kinds:—

- (1) الاول ما رواه الحفاظ المتقنين
- (2) الثاني ما رواه المستورون في الحفظ والاتقان
- (3) الثالث ما رواه الضعفاء المتروكون

while the text contains only the first two kinds. Referring to this, Abū 'Abdallāh al Ḥakīm and Abū Bakr al Baihiqī remark that Muslim did not live to complete the third kind. Beside the present works, the following works of the author are enumerated in *Ḥuffāz*, vol. ii., p. 166:—

- i. المسند (الكبير) على الرجال
- ii. كتاب الاسماء والكنى
- iii. كتاب الوجدان
- iv. كتاب الافراد

- v. كتاب الاقوان
- vi. كتاب مسوالاته احمد بن حنبل
- vii. كتاب عمرو بن شعيب
- viii. كتاب الانتفاع باهـب السباع
- ix. كتاب مشائـ مـالك
- x. كتاب مشائـ الثوري
- xi. كتاب مشائـ شعبه
- xii. كتاب من ليس له الا راو واحد
- xiii. كتاب المـضرمين
- xiv. كتاب اولاد الصـابة
- xv. كتاب اوهام المـحدثين
- xvi. كتاب الطبقات
- xvii. كتاب افراد الشامـيين

The present work was repeatedly printed in Calcutta and Dehli.

For its various commentaries see Hāj. Khal., vol. ii., p. 556, and Brock., vol. i., p. 160, Berlin, 1234-39.

For the author's life see Ṭabaqāt Abū Ya'la, fol. 139^a; Ṭabaqāt al ḥuffāz, vol. ii., 165; Ibn Khallikān, vol. ii., p. 91; Ṭahdīb al Asma by Namawī, fol. 144^b; Mira't al Jinān, fol. 167^a; Al Kamāl fī Asmā ar Rijāl, fol. 102, and Brock., vol. i., 160.

Written in clear Naskh. Not dated, apparently 9th century A.H. Corrections and marginal notes are not frequent.

No. 189.

fol. 322; lines 21; size 13 × 8; 8 × 5.

Another copy of *Saḥīḥ Muslim*.

Beginning:—

اخبرنا الشيخ المسند ابو عبد الله بن اسماعيل بن ابراهيم
الانصاري العزرجي المعروف بابن الجبار بقرأتي عليه بدمشق في
الرحلة الاولى . . . اما بعد فانكم رحمكم الله الخ

and ending with a portion of كتاب النكاح.

Foll. 1-4, containing an abridgment of the *Muqaddimah* of Nawawī and Suyūṭī's commentary on *Saḥīḥ Muslim*, by Naṣīraddīn bin Siraj Muḥammad, نصير الدين بن سراج محمد, the scribe of the present copy and the following copies.

I.

The abridgment of the *Muqaddimah* of Nawawī, beginning thus:—

الحمد لله وحده و الصلوة علي من الانبي بعده — اما بعد فان
الفقيه نصير الدين ارادن يلخص كتاب شرح مسلم فنقول الخ

II.

Abridgment of *Muqaddimah* of Suyūṭī, beginning thus:—

الحمد لله وحده و الصلوة و السلام علي من الانبي بعده . . .
فان الفقيه كتب على حواشي مسلم ثم بعد ذلك رأيت ان
السيوطي كتب تعليقا اختصر فيه شرح النووي الخ

No. 190

fol. 367; lines 21; size 13×8 ; 8×5 .

The continuation of the preceding work. The margin of both the copies contains an abridgment of Nawawi's commentary on Ṣaḥīḥ Muslim composed and written by the scribe نصير الدين.

Both the colophons found respectively at the end of Ṣaḥīḥ Muslim and of the abridgment, say that both the volumes were written at Mecca in A.H. 1022.

Written in good Naskh.

No. 191.

fol. 198; lines 22; size $8 \times 6\frac{1}{2}$; $6\frac{1}{4} \times 5\frac{1}{4}$.

An exceedingly valuable and old copy of a portion of Ṣaḥīḥ Muslim, containing autographs of numerous eminent traditionists who studied this copy. It consists of the first thirteen parts of the entire work, and breaks off with the last chapter of كتاب النكاح.

The second part, containing the first half of the كتاب الايمان, is wanting.

From the several notes found in this copy it is evident that it was written before A.H. 486.

Beginning with Isnād thus:—

اخبرنا الشيخ الزكي ابو بكر محمد بن زاهر الطوسي قال
اخبرنا الحاكم ابو بكر محمد بن ابراهيم الفارسي قال اخبرنا محمد
بن عيسى بن عمرو بن الجلودي قال حدثنا ابو اسحق ابراهيم
بن محمد بن مفيان قال حدثنا ابو الحسن مسلم بن الحجاج قال
الحمد لله رب العالمين والعاقبة للمتقين الخ

At the end of each part are found two notes.

The first contains the names of the traditionists, such as :—

ابو نعيم عبد الله بن الحسن البغدادي (d. A.H. 517 = A.D. 1123).

• ابو سعيد احمد بن محمد البغدادي (d. A.H. 540 = A.D. 1126).

عبد الله بن مرزوق الهروي (d. A.H. 557 = A.D. 1143).

عبد الجليل بن عبد ابو احد المعروف بكوباه (d. A.H. 553 = A.D. 1141).

and others who studied from this very copy under ابو بكر محمد بن زاهر الطوسي in A.H. 486.

The second also contains the names of several traditionists who studied Ṣaḥīḥ Muslim from this copy under الامام ابو بكر عبد الله بن اسماعيل in A.H. 561.

From a note on fol. 12^b it appears that this MS. originally consisted of two volumes, written by the eminent traditionist ابو العباس احمد بن ثابت الطريقي, who died after A.H. 520.

See *Ansāb Sum'ānī*, fol. 222^a:—

هذه النسخة تشتمل على مجلدين حمراوين بخط العافظ ابو العباس الطريقي

Written in good Naskh.

No. 192.

fol. 375; lines 15; size 9 × 6; 7 × 5.

المنهاج في شرح مسلم بن الحجاج

AL MINHĀJ FI SHARH I MUSLIM BIN
AL HAJJĀJ.

VOL. I.

A popular commentary on Ṣaḥīḥ Muslim, complete in five separate volumes, written in different hands.

By Abū Zakaryā Yahyā bin Sharf bin Mirā bin Ḥasan bin Ḥusain bin Jum'ā bin Ḥizām al Ḥazāmī al Ḥarānī ash Shāfi'ī, أبو زكريا يحيى بن شرف بن مروى بن حسن بن حسين بن جمعة بن حزام الحزامي الشافعي, commonly called Muḥiaddin an Nawawī. The commentator was born in Nawa, Damascus, A.H. 631 = A.D. 1233. In A.H. 649 he went to Damascus and was admitted to the Madrasah Rawāḥiyah, where he studied continually for two years, and in A.H. 651 he went to Mecca and then to Medina. In the course of his travels he studied under the following traditionists and scholars :—

كمال الدين بن اسحق المغربي (d. A.H. 653 = A.D. 1255).

شمس الدين عبد الرحمن بن نوح المقدسي (d. A.H. 654 = A.D. 1254).

شرف الدين عبد الغريز بن محمد بن عبد المحسن الانصاري (d. A.H. 662 = A.D. 1263).

عبد الكريم بن عبد الصمد بن محمد بن العرستاني (d. A.H. 662 = A.D. 1263).

ابو البقاء خالد النابلسي (d. A.H. 663 = A.D. 1264).

ابو اسحق المرادي (d. A.H. 668 = A.D. 1269).

سعيد بن حسن بن عمر بن سعيد (d. A.H. 670 = A.D. 1272).

From A.H. 660 he was busily engaged in writing the numerous works ascribed to him. On the death of Abū Shāma in A.H. 665, Nawawī succeeded him as professor of Dār al Ḥadīṣ Ashrafiyah in Damascus. Later he visited Jerusalem, and then returned to his native place, where he died in A.H. 676 = A.D. 1278.

This vol. begins with a Muqaddimāh, and deals with the life of Muslim and the merits of his work Al Jāmi'.

Beginning of the Muqaddimāh :—

الحمد لله البر الجواد الذي جلت نعمته عن الاحصاء بالتعداد

The Commentary begins on fol. 13^a thus :—

قال الامام ابو الحسن مسلم بن الحجاج — الحمد لله رب العالمين
انابداً بالحمد لله بعديف ابي هريره الخ

ending with the last chapter of كتاب الايمان.

The following note on the titlepage says that in A.H. 1043 the MS. was in the possession of Maḥmūd bin Abī Bakr Al Azharī, commonly known as Al Mujtahid ash Shāfi'ī, an eminent scholar of Damascus,

who, according to *Khulāṣat al Aṣar*, vol. iv., p. 317, died in A.H. 1067 = A.D. 1667:—

الحمد لله تملكه احقر الورى و ادني الفقير محمود بن ابي بكر
الازهري الشهير بالمجتهد كان الله له حيف لا يكون لنفسه
وجعل مستقبله خيرا من حاله وامسه آمين و ذلك في شهر
رجب من شهور سنة ثلاث و اربعين و الف و الله الموفق

The present commentary has been printed in Cairo, in five volumes, in A.H. 1283, Delhi A.H. 1302.

For the other copies of the present work comp. Berlin, 1234; A.S., 690-704; Jeni, 244; Rāgib, 308-9.

For the author's life and other works see: *Ṭabaqāt al Ḥuffāz*, vol. iv., p. 259; *Mira't al Janān*, fol. 425*; *Ṭabaqāt ash Shāfi'iyah*, by Qāḍi *Shahbah*, fol. 93*; *Ṭabaqāt*, by Isnāwī, fol. 458*; Brock., vol. i., p. 394.

Written in good *Naskh*, apparently 9th century A.H. Foll. 296-375 are supplied in a later hand.

No. 193.

foll. 204; lines 23; size $10 \times 7\frac{1}{2}$; 8×6 .

المجلد الثاني

Vol. II., or the continuation of the preceding vol., beginning with *كتاب صلوة الخوف* and ending with *كتاب الطهارة*.

The following colophon, dated A.H. 736, says that the present copy was copied from the autograph copy dated A.H. 673:—

آخر المجلد الثاني من شرح صحيح مسلم رحمه الله يتلوه في
الثالث ان شاء الله تعالى كتاب الجمعة و الحمد لله رب العالمين
قال مؤلفه يحيى النواوي عفي الله عنه فرغت منه يوم الاحد
الخامس عشر من شهر ربيع الاخر سنة ثلث و سبعين و مستمائه
— نقلت هذا من خط الشيخ محي الدين النواوي احمد الله و

رضي عنه في يوم عاشوراء سنة ست و ثلثين و سبعمائة —
 بدمشق المحروسة من نسخة الاصل التي كتبها بخطه رحمه الله —
 كتبه ابو بكر بن يوسف بن عثمان الغزاري عفى الله عنه و
 غفرله

Written in good Naskh, dated A.H. 736.

Scribe ابو بكر بن يوسف بن عثمان الغزاري عفى الله عنه

No. 194.

fol. 245; lines 21; size $8\frac{1}{2} \times 6\frac{1}{4}$; 7×5 .

المجلد الثالث

Vol. III. of the same, beginning with the كتاب الجمعة and ending with the last chapter of كتاب الصلوة.

The colophon runs thus:—

لله الحمد و المنة و به التوفيق و به العصمة اخر المجلد
 الثالث من شرح مسلم يتلوه انشاء الله تعالى في الرابع كتاب
 النكاح فرغ ابن فرح من كتابة هذه المجلد في ثالث عشر شهر
 المحرم سنة ثلث و ثمانين و مئتمائة

The scribe ابن فرح, whose full name was Aḥmad bin Farah bin al Lakḥmī ash Shāfiʿī, was born in A.H. 624 = A.D. 1226. He was an eminent traditionist of his time, and scribe of numerous works. He died in A.H. 699 = A.D. 1299, as would appear from the following biographical note at the end, and see also Ṭabaqāt al Ḥuffāz, vol. iv., p. 277:—

الحمد لله رب العالمين و صلى الله علي محمد و اله و صحبه و
 سلم هذا الجزء و المبارك بخط الشيخ الامام العالم الحافظ الفقيه .
 الزاهد شيخ المحدثين شهاب الدين ابي العباس احمد بن فرح
 بن احمد اللصبي الشافعي الاشبلي نزيل دمشق كان مولده في

سنة اربع و عشرين و مئمة اسره (اموته) الفرنج ثم نجاه الله تعالى— و حج و سجع بمصر من شيخ الشيوخ عبد العزيز الانصاري و الشيخ عز الدين بن عبد السلام و غيرهما. و سجع بد مشق من احمد بن عبد الدائم و ابن ابي البشر و خلق— و عني بهذا الشأن ثم اقبل على تععيد الالفاظ و فهم المتن. و مذاهب العلماء و كانت له حلقة اقراء الحديث و كان صدوقا متعففاً و كتب الكثير بخطه المعرر و منه الكمال لعبد الغني المقدسي في اربع مجلدات و هذ الكتاب و غير ذلك و افاد خلقا و تخرج به جماعة و كان مقيما بتره ام الصالح و بمنزلة بها توفي مبطونا في جمادي الآخر (الخرة) سنة تسع و مبعين و مئمة و هي سنة فاران و فيها مات خلق رحمهم الله تعالى

Written in good Naskh, dated A.H. 618.

No. 195.

fol. 232; lines 22; size $7\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

المجلد الرابع

The fourth volume of the same, beginning with كتاب النكاح and ending with كتاب الجهاد.

Foll. 127-232 are supplied in a later hand.

Written in good Naskh. Not dated, apparently 8th century A.H.

No. 196.

fol. 185; lines 27; size $10\frac{1}{4} \times 7\frac{1}{2}$; 8×6 .

المجلد الخامس

The fifth volume of the same, beginning with كتاب الصيد, and ending with the last chapter of Ṣaḥiḥ Muslim.

Foll. 1, 17, 26-96 are supplied in a later hand, apparently 10th century A.H.

Written in good Naskh. Not dated, apparently 7th century A.H.

No. 197.

fol. 357; lines 30; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

Another complete copy of the same in two volumes.

VOL. I.

Beginning like the first vol. of the preceding copy, and ending with the chapter **الاوقات التي نهى عن الصلوة فيها**. Corresponding with fol. 199^b of the second volume.

No. 198.

fol. 259; lines 30; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{2}$.

VOL. II.

Beginning abruptly with chapter **تحريم الزكوة على رسول الله** باب الصدود وكفارات, and ending with **صلى الله عليه وسلم لاهله**. Corresponding with the foll. 90-245 and foll. 1-166 of the third and fourth volumes.

Both the volumes written in ordinary Naskh. Not dated, apparently 12th century A.H.

No. 199.

full. 168; lines 24; size 10×7 ; $7\frac{1}{4} \times 5\frac{1}{2}$.

Another incomplete copy of the fifth volume of the same, beginning abruptly with the commentary on the chapter **اكل دواء و امتحان** **التداوي**, and ending with the last chapter of Muslim. Corresponding with foll. 72^a-185 of the preceding fifth volume.

The following colophon gives the date of composition of the last vol. of the present work, A.H. 675, and the date of transcription, A.H. 710:—

قال — فرغت منه اول يوم الاثنين الثالث والعشرين من سنة
خمس ومبعين و مئائه — كمل الكتاب المبارك علي يد اضعف
الخلق الفقير الي الله علي بن محمد (sic) الشافعي غفر له و
لوالديه و لجميع المسلمين و ذلك في الثاني والعشرين من شهر
ربيع الاول سنة عشر ومبعمائه

Written in good Naskh. Dated A.H. 710.

Scribe علي بن محمد . . . الشافعي

No. 200.

foll. 298; lines 33; size 11×6 ; 8×5 .

الجزء الاول من اكمال الاكمال

The first of four Juzs, or parts, of *Ikmâl al Ikmâl*, also called by *Haj. Khal.*, vol. ii., p. 546, *Ikmâl u ikmâl al Mu'lim*.

An extensive commentary on *Ṣaḥīḥ Muslim*.

By Abū 'Abdallāh Muḥammad bin *Khalḥā* al Obi al Mālikī, ابو عبد الله محمد بن خلفه الآبي المالكي, a pupil of Muḥammad bin Muḥammad bin 'Urfah, محمد بن محمد بن عرفه (d. A.H. 803 = A.D. 1400), who died in A.H. 827 = A.D. 1424. See Brock., vol. i., p. 160, but Aḥmad bin Aḥmad in his biographical work, *An Nail Ibtihāj*, on the authority of

the statement of Abdarraḥmān Aṣṣ S'ālībī (*d.* A.H. 878 = A.D. 1470), a well-known pupil of the commentator, emphatically says that the commentator died in A.H. 828 = A.D. 1425.

Beginning:—

الحمد لله العظيم سلطانه — العليم فضله واحسانه الن

The commentator in the preface says that the present work is only a collection of the following four commentaries:—

I.

Al Mu'lim, by Ma'āziri (*d.* A.H. 536 = A.D. 1141).

II.

Ikmā, by Qaḍi Iyāḍ (*d.* A.H. 544 = A.D. 1149).

III.

Al Mufhim limā ashkala Min Talkhiṣ Kitābi Muslim, by Qarṭabī (*d.* A.H. 656 = A.D. 1258).

IV.

Al Minhāj, by Muḥiaddin Nawawī (*d.* A.H. 676 = A.D. 1278).

Further, he stated that he observed the following abbreviations in his work: م for Ma'āziri (مَآزِرِي); ع for 'Iyāḍ (عِيَاض); ق for Qarṭabī (قَرطَبِي); د for Muhiaddin (مُحِي الدِّين); and the word shaiḥ refers to his teacher Muḥammad bin Muḥammad bin 'Urfa, and the word قَلْب refers to himself.

The colophon runs thus:—

كمل الجزء الاول من اكمال اكمال العلم في شرح صحيح المسلم
تعمده الله برحمته للشيخ الفقيه المدرس الخطيب القاضي ابي
عبد الله محمد بن خليفة الابي — المالكي . تعمده الله برحمته و
يتلوه انشاء الله تعالى في الجزء الثاني كتاب الزكوة

For the other copies see: Mūch., 120; Alger, 490-1; Ragib, 306-7; Brock., vol. i., p. 160.

For the other work of the commentator, see Hāj. Khal., vol. iv., p. 416, and vol. v., p. 476; An Nail Ibtihāj, p. 287.

Written in good Naskh. Not dated, apparently 11th century A.H.

Scribe أحمد الشهيريا بن هاني التلواني

No. 201.

fol. 238; lines 31; size $10\frac{1}{2} \times 8\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

Another copy of the same Juz, or part, ending abruptly with the chapter *صلوة الجمعة*.

The MS. is hopelessly damaged.

Written in Magribi character. Not dated, apparently 9th century A.H.

No. 202.

fol. 341; lines 21; size 10×7 ; $7\frac{1}{2} \times 5$.

A commentary believed to be unique on *Ṣaḥīḥ Muslim* from *كتاب* *الفرائض* to the end of *كتاب الحدود*, dealing with the explanation of words used in Muslim and discussions on the opinion of four Imāms.

The full name of the commentator is not given anywhere, but in the following colophon, dated A.H. 826, the scribe calls him *شمس الملة* *Shams al Millat waddin*:—

قد وقع الفراغ من تحرير هذا المجلد من شرح المسلم رحمه الله
من تصانيف الشيخ الامام قدوة الانام حجة اهل الاسلام مبين
الحقائق و الدقائق حلال المشكلات كشاف المضللات الشيخ شمس
الملة و الدين شكر الله معيه و متع الله المسلمين بطول بقائه
بمعد و اله في عشرين من شهر الصفر ختمه الله بالخير و الظفر
من شهر رسة مست و عشرين و ثمانمائة الهجرية

And from the words *متع الله المسلمين بطول بقائه* in the colophon, it appears that the commentator was still living in A.H. 826. In *Ṭabaqāt ash Shāfi'iyah* by Qaḍī *Shahbah*, fol. 207*, and in *Uns al Jalil fi Tarikhi al Quds wal Khalil*, fol. 480*, is mentioned the name of *شمس الدين ابو عبد الله محمد بن عطاء الله الرازي*, *Shamsaddin Abū 'Abdallah Muhammed bin 'Atāallāh Arrāzī*, who is said to have written a commentary on *Ṣaḥīḥ Muslim*, and who died in A.H. 829

= A.D. 1426. It would not be unreasonable to believe that the present commentary is the work of the aforesaid Shamsaddin.

In several places the commentator refers to former parts of his commentary on other chapters and books of Ṣaḥīḥ Muslim, such as:—

كتاب الصوم	كتاب الصلوة	كتاب الايمان
	كتاب الزكوة	كتاب البيوع

On the fly-leaf, there are some notes and 'Arddidāhs which are not legible. I am not acquainted with any other copy of the work.

Written in good Naskh. Dated A.H. 826.

No. 203.

fol. 137; lines 25; size 9×7 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجزء الثاني من كشف مشكل الصحيحين

THE SECOND OF THE FOUR PARTS OF KASHF AL MUSHKIL AṢ ṢAḤĪḤAIN.

A very rare commentary on the difficult portion of Ḥadīṣ, narrated in Ṣaḥīḥ Bukhārī and Muslim. Traditions are arranged under the Musnad of each Ṣaḥābī from whom Bukhārī and Muslim narrated Ḥadīṣ in their Al Jāmi', giving the total number of Ḥadīṣ narrated from the prophets, by those Ṣaḥābīs, and numbers of the Ḥadīṣ narrated in Ṣaḥīḥain.

By Abū a'l Farj 'Abdarrahmān bin 'Alī bin Muḥammad Al Jawzī al Bekrī al Bagdādī, ابو الفرج عبد الرحمن بن علي بن محمد ابن الجوزي البكري البغدادي, a descendant of the second Khalīf, was born in Bagdād. There are some conflicting statements regarding the date of birth of this author. Yāfi' fixes the author's date of birth A.H. 508, but subsequently adds that according to some he was born in about A.H. 510. The later date is given in Huffāz, and, according to Ibn Aṣīr, as referred to in Brock, vol. i., p. 500, he was born in A.H. 510. Ibn Rajab, in Ṭabaqāt al Ḥanābilah, vol. i., fol. 264, however, after discussing the three dates, namely, A.H. 508, 509, and 510, says that

according to an autograph note of the author, he was born in A.H. 511 or 512.

و وجد بخطه لا احقق مولدي غير انه مات و الذي في سنة
اربع عشر و قالت الوالدة كان لك العمر نحو ثلاث سنين
فعلى هذا يكون مولده سنة احدي عشرة او اثنتي عشرة

This date agrees with that given by Muḥammad bin Aḥmad bin 'Umar bin al Ḥusain bin Khalaf al Bagdādī, better known as Ibn al Qaṭi'i, ابن القطيعي (d. A.H. 634 = A.D. 1236). Ibn al Jawzī lost his father at the age of about three years, in A.H. 514 = A.D. 1120. After the death of his father he was placed under the charge of Shaikh Ibn Nāṣir (d. A.H. 556 = A.D. 1161), whose name the author mentioned on fol. 7^a. He took keen interest in the education of the orphan, and in course of time gave him lessons from the Musnad of Imam Aḥmad bin Ḥanbal and other works. He travelled to different countries for the sake of learning, and, according to Ḍahabī, studied under eighty-seven shaikhs. Jawzī made himself master of all the branches of Muḥammadan literature, and, referring to this, Yāfi'i and some other biographers say that Jawzī was Imām of his time. As an eloquent preacher he had no equal anywhere, and it is stated that his sermons, which attracted not less than ten thousand persons, were attended by kings, nobles and khalifs. According to the statement of his grandson, Shamsaddīn Abū 'al Muẓaffar Yūsuf Qizuglū, commonly called Sibṭ Ibn al Jawzī, سبط ابن الجوزي (d. A.H. 654 = A.D. 1257). Ibn Jawzī copied out 20,000 books with his own hand. The same Sibṭ Ibn al Jawzī states that Ibn Jawzī converted 20,000 infidels to Islām, and one lakh of people pronounced repentance of their sins on his hand, as the result of his preaching. The total of the works composed by Ibn Jawzī as given by Sibṭ Ibn al Jawzī is 250 or more, while Ḍahabī remarks that up to his time he did not know any other author who had written such a large number:—

ما علمت احدا من العلماء — صَنَّفَ ما صنف هذا الرجل الخ

Ibn Jawzī died in A.H. 597 = A.D. 1250.

The present volume beginning thus:—

كشف المشكل من مسند ابي بكر و اسمه ثقيع . . . و جملة
ماروي عن رسول الله صلي الله عليه و سلم مائه و اثنان و ثلاثون

حديثا اخرج له منها في الصحيحين اربعة عشر حديثا فمن المشكل
في الاول الخ

On fol. 97^a the author refers to his other work *Talqih* (تلقيح). • See Brock., vol. i., p. 500. In the MS. copy of *Ṭabaqāt al Ḥuffāz*, vol. ii., fol. 98^a, as well as in the printed copy of the same, vol. iv., p. 134, we find that Ḍahabī, probably by mistake, calls this work *Kashf Mushkil aṣ Ṣiḥāḥ*, which he says is in four volumes. The *Kashf al Mushkil aṣ Ṣaḥīḥain* is distinctly mentioned in the list of the author's compositions given by Ibn Qaṭīf and Ibn Rajab; neither refers to *Kashf Mushkil aṣ Ṣiḥāḥ* by Ibn Jawzī. See also Hāj. Khal., vol. v., p. 215. The work is not mentioned in any catalogue.

For the author's life see: *Ḥuffāz*, vol. iv., p. 134; *Ṭabaqāt al Ḥanābilāh*, vol. i., by Ibn Rajab, fol. 264^a; Ibn *Khallikān*, vol. i., p. 279; *Mir'at al Jinān*, fol. 371^b; Brock., vol. i., p. 500.

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fol. 5^a.

كشف المشكل من مسند بريده بن الحبيب

fol. 8^a.

كشف المشكل من مسند عائذ بن عمرو المزني

fol. 8^b.

كشف المشكل من مسند مسرة بن جندب

fol. 10^a.

كشف المشكل من مسند معقل بن يسار المزني

fol. 11^a.

كشف المشكل من مسند مالك بن الحويرث

fol. 11^b.

كشف المشكل من مسند جندب بن عبد الله

fol. 12^b.

كشف المشكل من مسند معيقب

fol. 13^a.

كشف المشكل من مسند مجاشع ومجالد ابني مسعود

fol. 13^a.

كشف المشكل من مسند يعلى بن أمية

- fol. 13^b. كشف المشكل من مسند معاذ بن جبل
- fol. 14^a. كشف المشكل من مسند ابي بن كعب
- fol. 17^a. كشف المشكل من مسند ابي طلحة زيد بن مهمل
- fol. 18^a. كشف المشكل من مسند عبادة بن الصامت
- fol. 19^b. كشف المشكل من مسند ابي ايوب الانصاري
- fol. 22^a. كشف المشكل من مسند ابي بردة هاني بن نيار
- fol. 22^b. كشف المشكل من مسند زيد بن ثابت
- fol. 24^a. كشف المشكل من مسند عمرو بن عوف المزني
- fol. 25^a. كشف المشكل من مسند ابي لبانه الانصاري
- fol. 25^b. كشف المشكل من مسند حنبل بن مالك
- fol. 25^b. كشف المشكل من مسند مهمل بن حنيف
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- fol. 32^a. كشف المشكل من مسند ابي قتادة الانصاري
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fol. 37.

كشف المشكل من مسند ابي الدرداء الانصاري

fol. 39^a.

• كشف المشكل من مسند ابي حنبل عبد الرحمن بن مسعود
الساعدي

fol. 40.

كشف المشكل من مسند عبد الله بن سلام رضي الله تعالى

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كشف المشكل من مسند ظهير بن رافع

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كشف المشكل من مسند رافع بن خديج

fol. 44^a.

كشف المشكل من مسند عبد الله بن زيد الانصاري

fol. 45^a.

كشف المشكل من حديث مسند عبد الله بن يزيد الخطمي

fol. 45^b.

كشف المشكل من مسند ابي مسعود الانصاري

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كشف المشكل من مسند شداد بن اوس

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كشف المشكل من مسند النعمان بن بشير

fol. 49^b.

كشف المشكل من مسند عبد الله بن ابي اوفى

fol. 51^a.

كشف المشكل من مسند زيد بن ارقم

fol. 52^a.

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fol. 53^a.

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fol. 59^b.

كشف المشكل من مسند زيد بن خالد الجهني

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كشف المشكل من مسند مهمل بن سعد بن الساعدي الانصاري

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كشف المشكل من مسند مالك بن صعصعة

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fol. 111^a.

كشف المشكل من مسند ابي عبد الرحمن عبد الله بن عمر

بن الخطاب

Beside the present work and the works mentioned by Brock., vol. i., p. 500, the following compositions of the author are enumerated by Ibn Rajab and other biographers:—

COMMENTARIES AND THE VARIOUS READINGS OF THE QUR'ÂN.

- | | |
|--|---|
| (1) كتاب المغني في التفسير
81 parts. | (6) الاشارة الي القرأة المختارة
in 4 parts. |
| (2) تيسير البيان في تفسير القرآن | (7) تذكرة المنتبه في عيون المشتبه |
| (3) كتاب تذكرة الاديب في اللغة في تفسير الغريب
in 1 vol. | (8) ورود الا غصان في فنون الا
فنان, in 1 part. |
| (4) نزهة النو اظر في الوجوه و النظائر, in 1 vol. | (9) عمدة الراسخ في معرفة النامخ
in 5 parts, و النسخ |
| (5) النو اظر في الوجوه و النظائر, an abridgment of the preceding work. | (10) المصفى با كف اهل الرموخ
في علم النامخ و النسخ, in 1 part. |

THEOLOGY.

- (1) منهاج الوصول الى علم الا
صول, in 5 parts.
- (2) بيان غفلة القائل بقدم افعال
العباد
- (3) غوامض الا لهيات
- (4) مسلك العقل, in 1 part.
- (5) منهاج اهل الا صابة, in 1 vol.
- (6) السر المصون
- (7) دفع شبهة التشبيه, in 4 parts.

TRADITION, LITERATURE AND TAŞAWUF.

- (1) نفي النقل
- (2) كتاب النزهة, in 2 vols.
- (3) ارشاد المريدين في حكايا
السلف الصامعين
- (4) نقيضة الناقل
- (5) غرر الاثر, in 30 parts.
- (6) كتاب المديح
- (7) كتاب العلل المتناهية في
الا حاديث الواهية
- (8) اعلام العالم بحقائق ناسخ
الحديث ومنسوخه
- (9) السهم المصيب
- (10) اخير الذ خائر
- (11) العوائد
- (12) موت الخضر
- (13) جزء المشيخة
- (14) جزء المسلسلات
- (15) المحتسب في النسب
- (16) منتخب المنتخب
- (17) نسيم الرياض
- (18) اللؤلؤ
- (19) كنز المذكر
- (20) كتاب اللطف
- (21) كنوز الرموز
- (22) كتاب النفيس
- (23) زين العيص
- (24) الشاهد و المشهود
- (25) الملهب
- (26) المدهش
- (27) فتوح الفتوح
- (28) التعادي الملوكية
- (29) محادثة العقل
- (30) لقط الجمان

- | | |
|---|-------------------------------------|
| (31) معاني المعاني | (51) تقريب الطريق |
| (32) المقعد المقيم | (52) كتاب الرياضة |
| (33) ايقاظ الوجدان | (53) منهاج الاصابه في محنه الصحابة |
| (34) النبات | (54) ذخيرة الوعظ |
| (35) نزهة الاديب | (55) الرجز المخوف |
| (36) منتهي المتسهيلى | (56) الانس والمحببة |
| (37) تحفة الواعظ | (57) المطرب الملهم |
| (38) احكام الاشعار | (58) الصلاحي |
| (39) كتاب الاذكيا | (59) زاد الانوار |
| (40) الحث على حفظ العلم | (60) منهاج العابدين |
| (41) اعلام الالحاء باغلاط الالحاء | (61) عقد العناصر في دم خليفة الناصر |
| (42) تحريم المحلل | (62) كتاب ذم عبد القادر |
| (43) كتاب المصباح | (63) غريب الحديث |
| (44) كتاب عطف العلماء على الالحاء و الامراء على العلماء | (64) ملح الاحاديث |
| (45) النصر على مصر | (65) الفصول الوعظية |
| (46) المعيد العضدي | (66) المعتبر |
| (47) الفجر النوري | (67) المعادئات |
| (48) ثبات الخطاء و الصواب عن احاديث الشهاب | (68) زاهر الجواهر |
| (49) كتاب النور في فضل الايام و الشهور | (69) الخواثيم |
| (50) المختار من الاشعار | (70) المرتقى |

HISTORY AND BIOGRAPHY.

- مناقب ابراهيم بن ادهم (12) طرائف الطرائف في تاريخ
السوالف • • • مناقب السفیان الثوري (13)
الا كليل في التاريخ (2) مناقب المعروف الكرخي (14)
مناقب بغداد (3) مناقب رابعة العدوية (15)
مسير العزم الساكن الي (16) الفاخر في ايام الامام الناصر (4)
اشرف الا ماكن مناقب ابي بكر (5)
المختار من اخبار الا خيار (17) مناقب علي (6)
حجالة المنتظر بشرح احوال (18) فضائل عمر بن عبد العزيز (7)
الخصر فضائل سعيد بن مسيب (8)
ذكر كبار الحفاظ (19) مناقب امام الشافعي (9)
اشراف الموالي (20) فضائل العرب (10)
مناقب اصحاب الحديث (21) مناقب فضيل بن عياض (11)

JURISPRUDENCE.

- اسباب الهداية لا رباب (6) الانصاف في مسائل الخلاف (1)
البداية كتاب معتصر المختصر (2)
كتاب درة اللوم و الضيم في (7) كتاب النبذة (3)
صوم يوم الغيم كشف الظلمة (4)
المنفعة في المذاهب الاربعة (8) العبادات الخمس (5)

The colophon runs thus:—

كمل نصف مشكل الصحيحين لابي الفرج ابن الجوزي رحمه الله
تعالى علي يد افقر العباد لرحمه ربه العلي محمد بن محمد
بن علي الحسيني الشهير بالطنطاوي

Written in good Naskh, within gold ruled borders, bearing a headpiece at the beginning.

Not dated, apparently 12th century A.H.

Scribe محمد بن محمد بن علي الحسيني

No. 204.

fol. 504; lines 19; size 14 × 10; 10 × 7.

الجمع بين الصحيحين

AL JAM' U BAIN AŞ ŞAḤIḤAIN.

A collection of Ḥadīṣ from Ṣaḥīḥ Bukhārī and Muslim.

By Abū 'Abdallāh Muḥammad bin Abi Naṣr Futūḥ bin 'Abdallāh bin Ḥumaid al Azdī al Ḥumaidī al Andalusī al Miyārqi, أبو عبد الله محمد بن أبي نصر فتوح بن عبد الله بن حميد الأزدي الصمدي الأندلسي, who was born in Miyārqi some time before A.H. 428 = A.D. 1029, and studied under many traditionists and scholars, among whom the two foremost are: Ibn 'Abdal Barr al Qartabī al Mālikī (*d.* A.H. 463 = A.D. 1070) and Ibn Ḥazm (*d.* A.H. 456 = A.D. 1064). It is said that Ḥumaidī learnt for a considerable period of time under Ibn Ḥazm, studying all his compositions. He travelled to Mecca, 'Irāq, Syria, Egypt and Qusṭāt, and finally settled in Bagdād. Dahabī says that Ḥumaidī first travelled to Mecca in A.H. 448, and met there with Karimah al Marwazī, كريمة المروزي, a well-known female traditionist of Mecca (ولقي بمكة كريمة المروزية أول رحلته وكان في سنة ثمان) (وإربعين); but referring to this account the author states, on fol. 502, that he repeatedly studied Bukhārī under Karimah bin Aḥmad bin Muḥammad bin Ḥātim al Marwazī, as would appear from the following Isnād of the author to Ṣaḥīḥ Bukhārī and Muslim, mentioned on fol. 502^a:—

فاما اسنادنا في هذين الكتابين فقد روينا كتاب الامام ابي عبد الله البخاري بالمغرب على غير واحدة من شيوخنا باسناد مختلفة تتصل بابي عبد الله محمد بن يوسف بن مطر بن صالح بن بشر

بن ابراهيم الفربري عن البخاري تم قرأه بمكة اعزها الله علي
 المرأة الصالحة كريمة بنت احمد بن محمد بن حاتم المروزي غير
 مرة لعلوا امناها فيه . . . واما كتاب الامام ابي الحسن مسلم بن
 حجاج النيسابوري فسمعناه بالقسطاط قراءة علي الشيخ الصالح ابي
 عبد الله محمد بن الفرّج بن عبد الولي الانصاري و هو روايته
 عن ابي العباس احمد بن الحسن الحافظ الرازي سمعه منه بمكة
 سنة ست واربع مائة . . . الخ

Humaidi collected a large number of books, which he bequeathed
 for public use, as would appear from the following versified testament
 (Waqfnāmah) of the author quoted at the end of this copy:—

اتعبت نفسي وما اتعبتها عبثاً
 لكن لا اقف (لاوقف) ما جمعت من كتبني
 علي الذين لهم في نسخها غرض
 او رغبة في اقتناء العلم والادب
 و ما اريد سوى حسن الدعاء ومن
 رب السماء جزاء السعي والطلب
 والله ينصر من يمضي عزيبتنا
 فيها ويرفعه في ارفع الرتب
 امضيتها بتلة لله محتسباً فيها
 فيها الثواب ورضوانا ولاسبب (بلا سبب)
 اشهدت ربي واهل الدين فاحتسبوا
 فيها الشهادة عني فعل محتسب
 لازلت ابدأ تحبون مجدكم
 با لصالحات التي تبقي علي الحقب
 ومن يبدله بعد السماع له
 فقد تعرض للآفات والعطب

افي سطور واوراق مؤلفة
 تبيع در مساعيه بمحتلب
 اعينه وجميع الناس كلهم
 من ان يبوأ بسخط الله والغضب
 يارب انت لنا فاعصم جماعتنا
 من كل بائقة في الدين والحسب
 ومن دعا لي بالغفران فاقض له
 بالخير في كل موجود ومرتقب
 وانفع بكتبي من يسغي رضاك بها
 وارفعه بالعلم في مبر ومرتتب
 هذا بخطي وقد اشهدت ناظره
 وفي الاداء له نوع من القرب

Humaidi died in A.H. 488 = A.D. 1095. His biographers say that at the time of his death, he asked Muzaffar, a noble of Bagdād, to bury his dead body near the tomb of Bishr al Ḥafī, but that the Amir, having no regard to the will of Humaidi, buried him in some other place, and it is said that subsequently, in A.H. 491, the Amir saw in a dream that Humaidi threatened him for disregarding his will, so he removed the dead body, still quite fresh, to the place desired by him.

Beginning :—

الحمد لله الذي لا تحصى نعمته و لا يناسى كرمه — و صلي الله
 علي محمد الذي انارت آياته و اوضحت بيانه الخ

In the preface the author, after dealing with the merits of Ṣaḥīḥain, states that the sole object of the present collection is the convenience of readers. The Isnād omitted throughout with a few exceptions, and some explanatory notes are added in some places. The system observed in the arrangement of traditions is according to Musnad Ḥadīṣ of Ṣaḥābī in order of merit. Although it is stated in the preface that the work is divided into five classes, we find that only the following four classes are enumerated :—

- (1) مسند عشرة
(2) مسند المتقدمين بعد العشرة
(3) مسند الكثرين
(4) مسند النساء

while no reference to these classes is found anywhere in the text of MS. Each Musnad is divided into the three following sub-classes:—

المتفق عليه افراد البخاري افراد مسلم

Beside the present work mentioned by Brock., vol. i., p. 368, the following works of the author are enumerated by Dahabi and Ahmad bin Muhammad al Muqri:—

- (1) كتاب تاريخ الاسلام
(2) جذوة المتعبس في اخبار علماء الاندلس
(3) كتاب الذهب المسبوك في وعظ الملوك
(4) كتاب من ادعي الامان من اهل الايمان
(5) كتاب مخاطبات الاصدقاء في المكاتبات واللقاء
(6) كتاب تسهيل الى علم الترميز
(7) كتاب ذم النميمة
(8) كتاب ما جاء من النصوص و الاخبار في حفظ الجار
(9) كتاب الاماني الصادقة

The work is rare. Brock., vol. i., p. 368, says that only one copy is mentioned in Cairo, vol. i., p. 325.

Towards the end of fol. 502^b–504^a a chapter on the cause of the variance of opinion of the four Imāms is added.

For the author's life see Huffāz, vol. iv., p. 17; Mir'at al Janān, fol. 280^a; Ibn Khallikān, vol. i., p. 485; Nafh at Tib, vol. i., p. 375.

Written in good Naskh. Not dated, apparently 11th century.

No. 205.

foll. 431 ; lines 27 ; size 12 × 9 ; 9 × 5½.

الجمع بين الصحاحين

AL JAM' U BAIN AŞ ŞAHIHAIN.

Another work consisting of the collection of Ḥadīṣ from Bukhārī and Muslim.

By 'Abdalḥaqq bin 'Abdarrahmān bin 'Abdallāh, عبد الحق بن عبد الله الرحمن بن عبد الله, commonly called Abū Muḥammad al Azdī al Ishbīlī and Ibn al Kharrāṭ. He was born in A.H. 510 = A.D. 1116, and studied Ṣaḥīḥ Muslim under عطية بن القاسم بن عطاء, and received the sanad for narrating Ḥadīṣ from حافظ أبو بكر بن عساكر, and travelled to distant countries, and finally settled in Bijāyah, a town on the shores of a river of Africa or Magrib, where he was appointed Khatīb. It is stated in Al Mu'jib fī Talkhīṣ Akhbār al Magrib, edited by R. Dozy, 2nd edition, p. 197, that Abū Yūsuf Ya'qūb Amir al Mu'minīn, أبو يوسف يعقوب أمير المؤمنين (A.H. 580-595 = A.D. 1184-1199), wanted to kill 'Abdalḥaqq for not mentioning his name in the Khutbah of Friday Prayer; but as soon as Ya'qūb had uttered his intention of killing him, he died (A.H. 581 = A.D. 1185).

The preface is wanting. The MS. opens thus:—

كتاب الايمان و الاسلام و فيه سنة ابواب — الباب الاول في فضائلها الخ

The work is divided into the following books:—

fol. 1^a.

كتاب الايمان و الاسلام

fol. 20^b.

كتاب العلم

fol. 23^b.

كتاب الطهارة

fol. 37^b.

كتاب الصلوة

fol. 98 ^a .	كتاب الزكاة
fol. 106 ^b .	كتاب الصوم
fol. 118 ^b .	كتاب الحج والعمرة
fol. 149 ^a .	كتاب النكاح
fol. 158 ^a .	كتاب الطلاق
fol. 163 ^a .	كتاب العدة والامتناء
fol. 166 ^a .	كتاب العتق والتدبير والمكاتب وحقوق المالكين
fol. 168 ^b .	كتاب الايمان والنذور
fol. 173 ^a .	كتاب البيوع
fol. 184 ^a .	كتاب الكسب وطلب الحلال
fol. 185 ^a .	كتاب الدين
fol. 186 ^a .	كتاب الرهن
fol. 186 ^a .	كتاب الهبة
fol. 188 ^a .	كتاب المزارعة والشرب واحياء الموت
fol. 188 ^b .	كتاب اللقطة

fol. 190 ^a .	كتاب العبد و الذبائح
fol. 196 ^a .	كتاب القصاص و الدية و القسامة
fol. 200 ^a .	كتاب الحدود
fol. 208 ^a .	كتاب الخلافة و الامارة و القضاء
fol. 212 ^a .	كتاب الجهاد (is defective at the end)
fol. 245 ^a .	كتاب الصبر (is defective at the beginning)
fol. 244 ^a .	كتاب الاذكار و الدعوات
fol. 270 ^a .	كتاب الادب
fol. 286 ^b .	كتاب الاطعمة
fol. 294 ^a .	كتاب اللباس و الزينة
fol. 302 ^a .	كتاب الطب و الرقي
fol. 311.	كتاب خلق العالم
fol. 316 ^a .	كتاب الفصائل
fol. 410 ^a .	كتاب القسمة و ما يتعلق بها

Each book is subdivided into Fasls and Furû'.

For other copies comp. Br. Mus., 1563; Cairo, 325; Goldziher M. St., ii., 270.

Besides the works mentioned in Brock., vol. i., p. 371, the following are enumerated in Ḥuffāz, vol. iv., p. 144:—

- (1) كتاب المعتل من الحديث (3) كتاب حافل
(2) كتاب في الرقائق (4) كتاب جامع من الكتب الستة

For the author's life see: Ḥuffāz, vol. iv., p. 144; Tahdīb al Asmā, fol. 99*; Mir'āt al Janān, fol. 351; Brock., vol. i., p. 371.

Ḥadīṣ omitted by the scribe in the copy, are noted on the margin in different hands.

Written in ordinary Naskh.

Not dated, apparently 11th century.

No. 206.

fol. 347; lines 20; size $11\frac{3}{8} \times 8$; 8×5 .

الجلد الرابع من المستدرک

The Fourth Volume of the Mustadrak.

A collection of Ṣaḥīḥ Ḥadīṣ not mentioned by Bukhārī (see above, nos. 129-49), nor by Muslim (see above, nos. 188-91), but, according to the author's view, coming under the category of Ṣaḥīḥ Ḥadīṣ, according to the conditions laid down by Bukhārī and Muslim. Dahabī, however, maintains that almost all the Ḥadīṣ in this work cannot be reckoned as Ṣaḥīḥ Ḥadīṣ (المستدرک) ولا ريب ان في المستدرک احاديث كثيرة ليست علي شرط الصحة بل فيه احاديث موضوعة (شان المستدرک باخراجها); see Ḥuffāz, vol. iii., p. 242.

By Muḥammad bin 'Abdallāh bin Muḥammad al Ḥākim an Naisābūrī, محمد بن عبد الله بن محمد الحاكم النيسابوري, commonly called Ibn al Baiyī, ابن البيهقي. He was born in A.H. 321 = A.D. 933, and from

his boyhood began to study Ḥadīṣ under his father and others. At the age of twenty, in A.H. 341, he journeyed to 'Irāq, and in the same year, after performing a pilgrimage to Mecca, began to travel far and wide in order to acquire a fuller knowledge of Muḥammadan literature. Dahabī, vol. iii., p. 242, says that Ibn al Baiyī studied under about two thousand wise men, and that as a traditionist and author he secured a wide reputation. Some of his biographers attack him as a Rāfiḍī (رافضي), while Dahabī and some others call him a Shī'ī (فظاهر اما) ; see Ḥuffāz, vol. iii., p. 248. It is strange that Subkī, who defends Ibn al Baiyī and calls him Sunnī, basing his statement on the opinion of different biographers, should mention Dahabī as one of his sources. Ibn Baiyī died in A.H. 405 = A.D. 1014.

Beginning:—

تسمية ازواج رسول الله صلى الله عليه و سلم في الجاهلية
و الاسلام . . . حدثنا ابو العباس محمد بن يعقوب حدثنا ابو
امامة عبد الله بن اسامه الحلبي—ثنا حجاج بن ابي منيع عن
جده عبيد الله بن زياد عن الزهري قال تزوج رسول الله صلى
الله عليه و سلم اثني عشرة امرأة

Beside the author's works mentioned in Brock., vol. i., p. 166, the following are enumerated in Ḥuffāz, vol. iii., p. 242:—

- (1) تأريخ نيسابور
- (2) كتاب مزكي اخبار
- (3) المدخل الي علم الصحيح
- (4) كتاب الاكليل
- (5) فضائل الشافعي

For the author's life see: Ḥuffāz, vol. iii., p. 242; Subkī, vol. iii., fol. 214^a; Mir'at al Janān, fol. 243^a; Isnāwī, fol. 143^a; Tabaqāt by Ibn Mulaqqin, fol. 40^a; Ibn Shahbāh, fol. 26^a; Ibn Khallikān, vol. i., p. 484.

See also: Goldziher, 273; Ḥaj. Khal., vol. v., p. 321.

Contents:—

fol. 1^a.

تسمية ازواج رسول الله صلى الله عليه و سلم
في الجاهلية و الاسلام

fol. 22^b.

ذكر سراري رسول الله صلى الله عليه وسلم

fol. 23^b.

ذكر بنات رسول الله صلى الله عليه وسلم

fol. 30^a.ذكر بنات عبد المطلب عمات رسول الله
صلى الله عليه وسلمf. l. 32^a.ذكر ام هاني بنت ابي طالب ابنة عم النبي
صلى الله عليه وسلمfol. 34^b.

ذكر الشفاء بنت عبد الله القرشية

fol. 35^b.

ذكر ام عبد الله ليلى بنت ابي حشة القرشية

fol. 36^a.

ذكر فاطمة بنت الخطاب

fol. 36^b.

ذكر اسماء بنت سعيد بن زيد

fol. 37^a.

ذكر نبيّة ام عبد الله بن عمرو

fol. 37^a.

ذكر سهلة بنت سهيل

fol. 37^b.

ذكر ام حبيبة بنت جهش

fol. 38^a.

ذكر فاطمة بنت ابي حبيش

fol. 38^a.

ذكر فاطمة بنت المهمل القرشية

fol. 38^b.ذكر ام ايمن مولاة رسول الله صلى الله عليه
وسلم

fol. 39^a.

ذكر اروي بنت كريض القرشية

fol. 39^b.

ذكر ضباعة بنت الزبير

fol. 40^a.

ذكر امامة بنت حمزة بن عبد المطلب

fol. 40^b.

ذكر رمثة (ام رمثة)

fol. 40^b.

ذكر ام كلثوم بنت عقبة

fol. 41^a.

ذكر ام خالد بنت خالد

fol. 41^a.

ذكر فاطمة بنت عتبة بن ربيعة

fol. 41^b.

ذكر حمنة بنت جهش

fol. 41^b.ذكر ام قيس بنت محسن رضي الله تعالى
عنهاfol. 42^a.

ذكر حدامة (خدامة) بنت وهب

fol. 42^b.ذكر فاطمة بنت ابي حبيش رضي الله تعالى
عنهاfol. 42^b.

ذكر برة بنت ابي برة رضي الله عنها

fol. 43^a.

ذكر حبيبة بنت ابي برة رضي الله عنها

fol. 43^a.

ذكر ام فروة بنت ابي قحافة

fol. 43^a.

ذكر اميمة بنت رقيقة رضي الله تعالى عنها

fol. 43^a.

ذكر بريرة مولاة عائشة

fol. 44^a.كتاب مناقب الصحابة رضي الله تعالى عنهم
اجمعينfol. 53^a.

كتاب الاحكام

fol. 62^a.

كتاب الاطعمة

fol. 81^a.

كتاب الاشربة

fol. 87^b.

كتاب البر والصلة

fol. 105^a.

كتاب اللباس

fol. 115^a.

كتاب الطب

fol. 129^a.

كتاب الاضاحي

fol. 136^a.

كتاب الذبائح

fol. 140^a.

كتاب التوبة والاناة

fol. 153^a.

كتاب الادب

fol. 170^b.

كتاب الايمان والندور

fol. 177^a.

كتاب الرقاق

fol. 191^b.

كتاب الفرائض

fol. 200^b.

كتاب الحدود

fol. 223^b.

كتاب تعبیر الرؤيا

fol. 237^a.

كتاب الرقا

fol. 241^a.

كتاب الفتن

fol. 318^b.

كتاب الاهوال

The colophon, dated A.H. 1026, says that this copy is the fourth or the last volume of the Mustadrak, written in A.H. 1026:—

آخر كتاب الاهوال و هو اخر كتاب الجامع الصحيح المستدرک
تالیف الحاكم الامام ابی عبد الله محمد بن عبد الله بن محمد بن
حمدويه . . . و كان الفراغ من تزبیره ضعی يوم الاثنين من شهر
رمضان سنة
١٠٢٦

No. 207.

fol. 401; lines 27; size $9\frac{1}{2} \times 7$; 7×5 .

مشارك الانوار على صحاح الآثار

MASHÂRIQ AL ANWÂR 'ALÂ
ŞIHÂH AL ÂŞÂR.

A commentary on the difficult words and phrases of Muwaṭṭa', Bukhârî and Muslim, with the correction of the mistakes as to the Ḥadîṣ, Isnâd, names and distinctive places of the traditionists, made by scribes and traditionists, by Abû al Faḍl 'Iyâḍ bin Mûsâ bin 'Iyâḍ al Yaḥṣabî as Şabṭî al Mâlikî, عياض بن موسى بن عياض

اليحصي السبتي. His grandfather originally belonged to Andalus (Spain), but the author was born in Sabta, A.H. 476 = A.D. 1083, where he settled. He studied under الحافظ ابو علي الغساني, from whom he first received the sanad for narrating Ḥadīṣ, and after the death of Gassānī, in A.H. 498, he travelled to Andalus and studied under various traditionists and scholars in Qartāba, where, according to his own statement in the preface, he received the sanad for narrating Ḥadīṣ of Muwaṭṭa', Bukhārī and Muslim. 'Iyād was appointed Qāḍī of Granada in A.H. 532, and died in Morocco in A.H. 544 = A.D. 1149.

For 'Iyād's life and works see: Ibn Khallikān, vol. i., p. 329; Huffāz, vol. iv., p. 99; Mir'at al Janān, fol. 315; Brock., vol. i., p. 369.

The work is arranged in the following alphabetical order:—

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م
ن ص ض ع غ ف ق س ش ه و لا ي

'Abdarrahmān bin Muḥammad bin 'Alī bin Aḥmad (8th century A.H.) says in his Baḥr al wuqūf, fol. 76 (Bankipore Library copy), that this order of the letters was observed in former times in Africa.

Beginning:—

الحمد لله مظهر دينه المبين — وحائطه من شبه المبطلين الخ

The work is mentioned in Alger, 540; Cairo, i., 420.

Written in good Naskh.

Not dated, apparently 9th century A.H.

Scribe عبد الله بن شمس الدين محمد الموسوي

No. 208.

fol. 366; lines 25; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

سنن أبي داود

SUNAN U ABÎ DÂ'ÛD.

The 3rd of the six canonical collections of traditions, in two parts, bound in one volume.

Part I.

Beginning with the Isnād thus:—

اخبرنا الشيخ الاجل الامام العالم الثقة الصدوق عمدة
الخلف برهان الدين محدث الحرمين نصر بن ابي الفرج امتع
الله المسلمين ببقائه و رضي عنه و ارضاه قال اخبرنا الامام
الحافظ ابو طالب محمد بن محمد بن ابي زيد العلوي . . . باب
الرجل يتبوا لبوله

Author: Abū Dā'ūd Sulaimān bin Ash'aṣ as Sijistānī, ابو داؤد سليمان بن اشعث السجستاني, was born in Sijistan A.H. 202 = A.D. 847. There is some controversy regarding his birthplace, *مسجستان*. Some assert it to be a village in Baṣra (see Yāqūt, vol. iii., p. 44), while others take it to be the well-known town in Harāt, and the latter statement is supported by the later biographers, such as the author of *Ansāb-u-Sam'ānī*, fol. 166^a, *Wafī'āt al a'yān*, vol. i., p. 214, and *Huffāz*, vol. ii., p. 177. He studied many branches of Muhammedan literature, travelled to Hījāz, Egypt, and Syria, and attended lectures by many renowned traditionists, such as *امام احمد بن حنبل*, d. A.H. 241 = A.D. 855, and *مسلمة القعنبی*, d. A.H. 221 = A.D. 836.

Abū Dā'ūd secured an exceptional reputation in Ḥadīṣ, and was unanimously admitted to be the Imām of the subject. It is stated in *Huffāz*, vol. ii., p. 177, and *Mir'āt al Janān*, fol. 172^a, on good authority, that the Ḥadīṣ was as easy for him as the iron was soft for the prophet Dā'ūd, *لین لابی داؤد الحديث كمالين لداؤد الحديد*. Many traditionists have narrated Ḥadīṣ from him; among them the following are the foremost: Abū 'Isā Turmūdī (d. A.H. 279 = A.D. 829) and Abū 'Abdarrahmān Nasā'ī (d. A.H. 303 = A.D. 915), authors of the 4th and 5th canonical collection of traditions. Abū Dā'ūd finally settled in Baṣra, where he died in A.H. 275 = A.D. 888.

See, for his life: *Ansāb-u-Sam'ānī*, fol. 166^a; Ibn *Khallikān*, vol. i., p. 214; *Huffāz*, vol. ii., p. 177; *Hāj. Khal.*, vol. iii., p. 622; Brock., vol. i., p. 161.

According to the author's own statement, quoted in *Huffāz*, vol. ii., p. 179, the present work consists of four thousand and eight hundred Ḥadīṣ selected from some 500,000. *Ṭabaqāt Abū Ya'la*, fol. 67^a, and Ibn *Khallikān*, vol. i., p. 214, tell us that it was highly admired by Imām Aḥmad bin Ḥanbal, to whom the author submitted

it for approval. It is his only work. Foll. 1-4 contain a collection of various Isnâds of several *Mashâikhs* for narrating the Sunan of Abû Da'ûd. These Isnâds, according to the colophon, Part I., were copied from a copy of the Sunan, dated A.H. 612, written by Futûh Burhânaddîn, an eminent traditionist, who died in A.H. 619. See *Huffâz*, vol. iv., p. 175.

Scribe الحسن بن عبد الحسين البغدادي

Part II.

Beginning with the Isnâd thus:—

أخبرنا الشيخ الفقيه أبو الحسن علي بن خلف التلمساني —
... كتاب الفرائض

and ending with the last *Ḥadīṣ* of the Sunan.

For other copies see: Berlin, 1246-48; Munich, 121; Paris, 707/8; Bodl., i., 207; Alger, 494; Jeni, 208.

The work has been printed in Delhi A.D. 1890 = A.H. 1307, Cairo A.H. 1280 = A.D. 1863, Lucknow A.H. 1305 = A.D. 1888.

For its various commentaries see: *Ḥâj. Khal.*, vol. ii., p. 622; Brock., vol. i., p. 161.

Both the parts are written in one hand; good *Naskh*.

Not dated, apparently 10th century A.H.

No. 209.

foll. 191; lines 22; size $8 \times 6\frac{1}{2}$; 7×5 .

الثالث لسنن أبي داؤد

A very old copy of the 3rd or the last part of the Sunan, beginning with the *كتاب الطب*, and ending with the last *Ḥadīṣ* of *باب شرح السنة*, corresponding with p. 183-275 of the Dehli printed edition, dated A.H. 1272.

The following colophon says that the present copy was written in Alexandria, dated A.H. 576, and compared with a copy which belonged to Sanad bin 'Inân al Azdi, *مسند بن عنان الأزدي* (*d.* A.H. 541 = A.D. 1146, see *Ḥusn al Muḥādarah*, fol. 224*), who had

compared his copy with the copy belonging to Tartūsī, *d.* A.H. 520 = A.D. 1126, from whom Sanad bin 'Inān had got permission to narrate the Sunan:—

ثم كتاب السنن بعون الله قابلت جميعه بنسخة الفقيه
مسند بن عثمان الازدي و قابله الفقيه—من نسخة الطرطوسي
بمدينة الاسكندرية و كان الفراغ من نسخه و مقابلته في العشر
الاول من المحرم من سنة ست و سبعين و خمسمائة قال
الفقيه مسند و حدثنا به ايضاً الفقيه ابو بكر محمد بن الوليد
الطرطوسي عن شيخه قاضي ابي الوليد الباجي عن عبد الله بن
الوليد عن ابي موسى عيسى بن خلف عن ابي بكر محمد
بن بكر بن داسه عن ابي داؤد . . . و سمعت جميعه على
الفقيه ابي الطاهر (ابن عوف) مع سيف الدين و الجماعة سنة
خمس و سبعين و خمسمائة

In the same colophon the anonymous scribe says that he studied the whole work under Abū aṭ Ṭāhir, whose full name is Abū aṭ Ṭāhir Ismā'il bin Makki bin 'Isā bin 'Auf al Iskandarāni, *ابو الطاهر*, *d.* A.H. 581 = A.D. 1185; see Ḥusn al Muḥāḍarah, fol. 224ⁿ, and Ḥuffāz, vol. iv., p. 180.

Foll. 181–191 contain a copy of the letter of Abū Dā'ūd to the people of Mecca, regarding the merits of the present work. This letter is quoted here on the authority of Abū Bekr Muḥammad bin Walid aṭ Tartūsī, *d.* A.H. 520 = A.D. 1126, but in the printed edition the same letter is quoted without authority.

A note written at the end by Ḥusain bin Yūsuf al Ḥusainī, *حسين بن يوسف الحسيني*, says that in A.H. 584 he, with a group of traditionists named here, studied Ḥadīṣ contained in this copy, under 'Abd al Majid bin al Ḥusain bin al Ḥasan bin Aḥmad bin Dalīl al Kindī, *عبد المجيد بن الحسين بن الحسن بن احمد بن دليل الكندي*, —: الكندي

سمع جميع هذا الجزء علي الشيخ الامام الثقة ابي الفضل
عبد المجيد بن الحسين بن الحسن بن دليل الكندي يعق

روايته عن الشيخ الفقيه الامام ابي بكر محمد بن وليد الطرموسي — قال اخبرنا الشيخ ابو علي بن احمد بن علي التستري بالمبصرة في شهر شوال سنة ثمان و سبعين و اربعمائة — قال حدثنا ابو عمر القاسم بن جعفر بن عبد الواحد الهاشمي — قال حدثنا ابو علي محمد بن احمد اللؤلؤي عن مصنفه (*sic*) وفقه الله بقراءة ابي عبد الله محمد بن عبد الملك الانصاري ثم القرطبي و مساع الجماعة في هذا — (*sic*) و الشيخ الصالح ابو محمد عبد الوهاب بن خلف الصيرفي و عبد الملك بن محمد عبد الملك الزيادي — و سليمان بن عثمان بن مخلوف الصداد و ناصر بن عبد العزيز الصنهاجي و عبد العزيز بن عبد القوي الواعظ الطيب و ابو الربيع سليمان بن حجاج التميمي و ابو محمد بن محمد بن ابي محمد بن محمد بن زرقون (*sic*) و ابو محمد عبد العزيز بن طاهر الموازيني — و عبد القادر بن عبد الواحد بن طاهر بن ابراهيم الازدي و محمد بن عمر بن محمد بن عمر و مظفر بن يحيى بن ادريس الجذامي و اخرون و ذلك في مدة اخر جمادي الاخر (الاخرى) سنة اربع و ثمانين و خمسمائة و كتبه حسين يوسف الحسيني و سمع مع الجماعة المذكورين سنة اربع و ثمانين و خمسمائة

The above note is verified by 'Abd al Majid bin Dalil al Kindi himself, thus:—

الامر علي ما ذكر و كتبه عبد المجيد بن دليل في تاريخه

Another note, dated A.H. 634, says that the Ḥadīṣ, marked in red (from foll. 1-72^a), were studied by Abū al Barakāt Aḥmad bin 'Abdallāh bin Muḥammad, محمد بن عبد الله بن محمد (d. A.H. 671 = A.D. 1243, see Ḥusn al Muḥāḍrah, fol. 185^b), and other traditionists mentioned in the note, under Muḥammad Abd al Mu'ti bin Muḥammad bin 'Abd al Mu'ti, عبد المعطي بن محمد بن عبد المعطي, who received the Sanad from the aforesaid 'Abd al Majid bin Dalil:—

قرأت الاحاديث المعلمة بالحمرة من هذا الكتاب علي الشيخ
الامام الفاضل الزاهد الوزع الكامل بشديد التبراس محمد بن عبد
المعطي بن محمود بن عبد المعطي القاه الله بسماع لجميع كتاب
السنن من ابن دليل بسنده فسمع انفقها السادة ابو زكريا يعقيل
بن محمد ابو يوسف بن القطيبة و عبد العزيز بن يوسف التميمي و
ابو البركات احمد بن عبد الله بن محمد و ابو علي عبد الرحمن
بن حسن عرف بابن حمزة و عبد الوهاب بن يوسف (sic)
و داود بن عبد القوي بن دائم بن داود و محمد عبد اللطيف
بن ابي المظفر العزاعي و غيرهم . . . (sic) . . . في يوم الجمعة
العشر من ذي الحجة سنة اربع و ثلثين و مئاة بالاسكندرية و
الحمد لله رب العالمين و صلوة علي سيدنا

This note is also verified by Muḥammad 'Abd al Mu'tī bin 'Abd al Mu'tī himself, thus:—

صح (sic) محمد عبد المعطي بن محمود عبد المعطي

Written in ordinary Naskh.

No. 210.

fol. 345; lines 25; size 14 × 9; 10 × 5.

الجامع للترمذي

AL JAMI'.

A complete copy of the 4th canonical collection of tradition.

Author: Abū 'Isā Muḥammad bin 'Isā at Turmuḍī Aq-ḍarīr,
ابو عيسى محمد بن عيسى الترمذي الضير. The word ترمذي
is pronounced in three ways: Tirmid, Tarmid, and Turmuḍ; but

Sam'ânî remarks that scholars generally pronounce it Turmud, والذي يقوله المتقنون و اهل المعرفة بضم التاء و الميم (see Ansâb, fol. 70^b). According to some he was born in Mecca, A.H. 209 (see Ikmâl fi Asmâ ar Rijâl by 'Abd al Haqq ad Dehlawî, fol. 229); but the earlier biographers, such as the authors of Ansâb, Wafî'ât, Huffâz, and Mir'ât al Janân, etc., do not fix the date and place of his birth, while Şalahaddîn aş Şafî simply remarks in Nukat al 'Umyân, fol. 87^b, that he was born in the beginning of the 3rd century A.H. Abû 'Îsâ studied Ḥadîṣ under traditionists such as: قتيبة بن سعيد (d. A.H. 240 = A.D. 854); علي بن حجر (d. A.H. 242 = A.D. 856); أبو مصعب (d. A.H. 244 = A.D. 858); and محمد بن اسماعيل البخاري, the author of the 1st canonical collection of tradition. Many well-known traditionists narrated Ḥadîṣ from him.

Huffâz, on the authority of some reliable sources, remarks that Turmudî had an exceptionally good memory, and was admitted on all hands to have been the Imâm of Ḥadîṣ in his time. He adds that Turmudî shed so many tears in the fear of God that he at last lost his eyesight. Abû 'Îsâ died in Turmud, A.H. 279 = A.D. 829.

For his life see: Ansâb-u-Sam'ânî, fol. 70^b; Ibn Khallikân, vol. i., p. 484; Huffâz, vol. ii., p. 207; Mir'ât al Janân, fol. 172^b; Nukat al 'Umyân, fol. 88^b; Hâj. Khal., vol. ii., p. 548.

Beginning:—

كتاب الطهارة

باب ما جاء لا تقبل صلوة بغير طهور

For other copies compare: Berlin, 1246; Munich, 121; Paris, 707; Alger, No. 494; Jeni, 208; Köper, 194; A. S., 445-6; Bodl., i., 207.

The work has been printed in Cairo, A.H. 1280 = A.D. 1863; Lucknow, A.D. 1888 = A.H. 1305; and with marginal notes in A.D. 1890 = A.H. 1307.

For the various commentators of the present work see: Hâj. Khal., vol. ii., p. 548, and Brock., vol. i., p. 161.

Written in ordinary Naskh.

Not dated, apparently 13th century A.H.

No. 211.

• • fol. 269; lines 22; size 10 × 6; 9 × 5.

A portion of Jami' Turmudî, designated here:—

المجلد الاول من كتاب الجامع الكبير

Beginning with the Isnâd, thus:—

اخبرنا الشيخ الامام العالم الفقيه الورع رضي الدين شرف
الاسلام ابو اسحق ابراهيم بن محمد بن ابراهيم الجزري رضي
الله تعالى عنه قراءة عليه و انا اسمع في شهور رمضان من سنة
احد و سبعين و خمسمائة قال انبأنا الشيخ الامام الحافظ الصالح
الثقة ابو الفتح عبد الملك بن ابي القاسم بن ابي سهل الكروخي
رضي الله تعالى عنه قراءة عليه و انا اسمع في شهور سنة
خمس و اربعين و خمسمائة ببغداد قال حدثنا القاضي الزاهد
ابو عامر محمود بن القاسم بن محمد بن محمد الازدي رحمه قراءة
عليه و انا اسمع في ربيع الاول من اثنين و ثمانين و اربعمائة و
اخبرنا الشيخ ابو نصر عبد العزيز بن محمد بن علي بن ابراهيم
التريافي و الشيخ ابو بكر احمد بن عبد الصمد بن ابي الفضل
بن ابي الحامد العورجي رحمه الله تعالى قراءة عليهما و انا
اسمع في ربيع الاخر من سنة احد و ثمانين و اربعماية قالوا
انبأنا ابو محمد عبد الجبار بن محمد بن عبد الله ابي الجراح
الجراحي المروزي المروزي قراءة عليه— قال حدثنا ابو عباس
محمد بن فضل المصنوعي المروزي الشيخ الثقة— قال حدثنا ابو
عيسى محمد بن عيسى بن سورة الحافظ رحمه الله تعالى— ابواب
الطهارة— باب ما جاء لا تقبل صلاة بغير طهور— قال حدثنا
قتيبة الخ

and ending with the chapter—

النهي عن ضرب الخدام

Corresponding with the printed copy, Mirath edition, A.H. 1982 = A.D. 1865, pp. 1-226, vol. i. The text has been collated with several copies of note.

The colophon runs thus:—

الحمد لله رب العالمين حمدا دائما مباركا فيه كما يحب ربنا
ويرضاه — وصلي الله وملائكته — على خير خلقه محمد
النبي الامي الولي المصطفى سيد المرسلين — وخاتم النبيين
و علي آله و اهل بيته و صحابته — اجمعين — صلوة دائمة
الى يوم الدين . . . و كتب علي بن احمد بن هبة الله
المعروف بابن الكزاية الخطيب (*sic*) العمري و هو يستغفر الله —
من الزيادة و النقصان و يسأل الله العفو و الرضوان كتبه
لنفسه نفعه الله به و غفر لمن نظرفيه و دحاله بالعتق من النيران
و لجميع المسلمين و ذلك مع وفق الفراغ منه في يوم الاثنين
مستهل شهر ربيع الاخر من سنة و مبعين و خمسمائة

Written in bold and good Naskh.

Dated A.H. 572.

Scribe علي بن احمد بن هبة الله المعروف بابن الكزاية

No. 212.

fol. 229; lines 19; size $13\frac{1}{2} \times 9\frac{1}{2}$; 10×7 .

A portion of the Jami' Turmudî, designated here:—

الجزء الثاني

Beginning with the following Isnâd :—

اخبرنا الشيخ ابو الفتح عبد الملك بن ابي القاسم بن ابي
سهل الهروي الكروخي قراءة عليه و انا اسمع فاقربه قال اخبرنا
ابو بكر احمد بن عبد الله الغورجي و ابو نصر عبد العزيز
الترياقى و القاضي ابو عامر محمود بن القاسم الازدي قال اخبرنا
ابو محمد عبد الجبار ابن محمد الجراحي قال اخبرنا ابو العباس
محمد بن احمد المصنوعي قال اخبرنا ابو عيسى محمد بن عيسى
الترمذي —

and ending with the Ḥadīṣ of the chapter :—

ما جاء على الجالس في الطريق

Corresponding with the printed edition, vol. i., pp. 57-226, and
vol. ii., pp. 1-109. The MS. bears at the end a Sanad dated A.H. 707,
granted by Yūsuf bin 'Abdal Ḥādī to some of his pupils.

Written in a beautiful Naskh.

Not dated, apparently 6th century A.H.

No. 213.

fol. 283; lines 17; size $12\frac{1}{2} \times 8$; $9\frac{1}{2} \times 5\frac{1}{4}$.

Another copy of Jāmi' Turmudī, beginning with the chapter of—

اطعمة

and ending with the last Ḥadīṣ of Turmudī; corresponding with vol. ii.
of the printed edition.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

No. 214.

fol. 324; lines 15; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

Another fragment of Jami', designated here:—

الجزء الثاني

Beginning with the Ḥaḍiṣ:—

حدثنا الانصاري — نا — معن نا — مالك عن اسحق بن عبد
الله بن ابي طلحة عن ابي هريرة عن ابي واقد الليثي — ان رسول
الله صلي الله عليه وسلم بينما هو جالس في المسجد والناس معه
اذ اقبل ثلاثة نفر

and ending with the last Ḥaḍiṣ of Jami' Turmuḍī; corresponding with the printed edition, vol. ii., pp. 109–264.

Written in good Naskh.

Dated A.H. 1292.

Scribe حلي بن احمد بن مصطفى غنيم السكندري الحنفي

No. 215.

fol. 211; lines 20; size $12\frac{1}{4} \times 8$; 9×6 .

المجتبى

AL MUJTABÂ.

The 5th canonical collection of traditions also called As Sunan aṣ Ṣaḡirâh or aṣ Ṣuḡrâ, abridged from the author's larger work called As Sunan Kabîrah or al Kubrâ, in two volumes.

Beginning with Isnâd thus:—

VOL. I.

حدثنا الشيخ الامام الفقيه العالم المحدث مفتي الحرمين ابو
عبد الله محمد بن اسماعيل بن ابي الصيف الديلمي قال حدثنا

الشيخ الفاضل المحدث ابو الحسن علي بن الفضل المقدسي قال
حدثنا الشيخ الفاضل ابو الطاهر احمد بن محمد السلفي الاصفهاني
قال انا الشيخ الحافظ ابو محمد عبد الرحمن بن حمد الدوني بالدينور
وحدثني ايضا الشيخ الامام السند الزاهد شيخ الشيوخ ابو محمد
عبد الرحمن بن حمد الدوني رضي الله تعالى عنه— اخبركم
القاضي ابو نصر احمد بن الحسين بن الكبار الديبوري فاقربه قال
اخبرنا ابو بكر احمد بن محمد بن اسحق الديبوري البستي الحافظ
قال اخبرنا الامام ابو عبد الرحمن احمد بن شعيب بن علي بن
بهر النسائي بمصر قال الحافظ ابو الطاهر السلفي المذكور و اجازة
لي الحافظان المبارك بن عبد الجبار ببغداد و مرشد بن يعقوب
المديني بكماله كما اجازة لهما علي بن منير الخلال عن محمد بن
عبد الله بن زكريا بن حيوية النيسابوري و هذه الروايات اتم
الروايات عن المؤلف الامام ابي عبد الرحمن احمد بن شعيب
النسائي رحمه الله— قال اخبرنا قتيبة بن سعيد قال حدثنا سفين
عن الزهري عن ابي سلمة عن ابي هريرة رضي الله تعالى عنه
قال اذا استيقظ احدكم من النوم فلا يغمس يده في وضوءه حتي
يغسلها ثلاثا فان احدكم لا يدري اين باتت يده الن

The usual beginning—

باب تاويل قول الله عز و جل اذا قمتم الي الصلوة الن

is given here on the margin.

Author: Abû 'Abdarrahmân Ahmad bin Shu'aib bin 'Alî bin Sinân bin Bahr al Khurâsânî, احمد بن شعيب بن علي بن سنان بن بحر الخراساني, was born in Nasâ' in Khurâsân A.H. 215 = A.D. 830, where he studied Hadîṣ under سعيد بن قتيبة (d. A.H. 240 = A.D. 855). He travelled to Hijaz, 'Irâq, Egypt, and Syria, and studied under the following traditionists:—

اسحق بن راهويه (d. A.H. 233 = A.D. 848),

هشام بن عمار (d. A.H. 245 = A.D. 860),

ابو كريب محمد بن العلاء (d. A.H. 248 = A.D. 863),

محمد بن نصر المروزي (d. A.H. 244 = A.D. 859),

and finally settled in Egypt. According to *Ikmâl*, fol. 229^a, *Ḥusn al Muḥāḍarah*, fol. 170, and *Hāj. Khal.*, vol. i., p. 479, the author made the present abridgment at the request of a certain Amīr of Egypt. It is stated in *Ḥuffāz*, vol. ii., p. 268, that the *Khāṣa'is* 'Alī of Nasa'i, in which he restricted himself wholly to the praise of 'Alī the 4th *Khalīf*, led the public to accuse him of professing the Shi'i doctrine. He was, however, able to convince them that he wrote it specially for the people of Damascus, whom in the course of his journeys he had found to have no regard for 'Alī. As this abridgment contains a selection of *Ṣaḥīḥ Ḥadīṣ* only, it is regarded as one of the canonical collections of traditions. Nasa'i died in A.H. 303 = A.H. 915.

Besides the works mentioned in Brock., vol. i., p. 162, the following are enumerated in *Ḥuffāz*, vol. ii., p. 268, *Ḥusn al Muḥāḍrah*, fol. 170^a, and *Ikmâl*, fol. 229^a:—

(1) فضائل صحابة (2) مناسك (3) مسند مالك

(4) مسند علي

For the author's life see: *Yāqūt*, vol. iv., p. 777; *Ḥuffāz*, *loc. cit.*; *Ansāb-u-Sam'ānī*, fol. 357; *Ibn Khallikān*, vol. i., p. 20; *Mir'at al Janān*, fol. 185^a; *Hāj. Khal.*, vol. i., p. 479.

The present work has been printed in Delhi, 1850; Cawnpore, 1882; and Cairo, 1895.

From the following note—

ميون البداية جمادي الاولى ١٢٣٩ هـ

made by the scribe on the margin of the title-page, it appears that the scribe commenced to transcribe the copy in Jumād I. A.H. 1239.

The present volume ends with كتاب الزكاة.

No. 216.

fol. 227; lines 20; size $12\frac{1}{4} \times 8$; 9×6 .

VOL. II.

Continuation of the above, ending as usual with the last *Ḥadīṣ* of *Al Mujtabā*.

Both the volumes are written in good Naskh, foll. 102-227 are supplied in a later hand.

Colophon runs thus:—

آخر كتاب الاثرية وهو آخر كتاب المجتبى

No. 217.

foll. 303; lines 25; size $11\frac{1}{2} \times 7\frac{1}{2}$; 10×5 .

A correct and complete copy containing both vols. i. and ii. of the above work, beginning as usual with the chapter—

تأويل قول الله عز و جل يا ايها الذين امنوا اذا قمتم الي
الصلوة الخ

Written in ordinary Nasta'liq.

Dated A.H. 1258.

No. 218.

foll. 57; lines 24; size $8 \times 8\frac{1}{2}$; 8×5 .

A good and old, but unfortunately incomplete, copy of the preceding work. It has been divided by the scribe into several parts, of which the present copy contains the 7th and 8th parts and a portion of the 10th.

Part vii., foll. 1-36, begins abruptly thus:—

عن الزهري قال اخبرني سالم عن ابيه قال رأيت النبي صلي
الله عليه و سلم اذا اعجله السير في السفر يؤخر صلوة المغرب
حتي يجمع بينهما وبين العشا

Corresponds with foll. 33-72^a of the preceding copy, and ends thus:—

نجز الجزء و يتلوه انشاء الله تعالى في الذي يليه باب السلام

Part viii., foll. 37-56^b, begins with the chapter—

السلام

and ends with the chapter—

قدر القراءة في صلوة الكسوف

Corresponds with foll. 72^a-90^b of the preceding copy:—

الجزء الثامن من السنن المأثورة عن رسول الله صلى الله عليه وسلم تأليف أبي عبد الرحمن أحمد بن شعيب بن بحر النسائي رواية أبي بكر أحمد بن محمد بن إسحاق البستي عنه رواية القاضي أبي نصر أحمد بن الحسين بن الكبار رواية الشيخ أبي محمد عبد الرحمن بن حمد الدوني مساعداً للشيخ أبي الحسن سعد الخير بن محمد بن سهل الأنصاري

Part x. (part), foll. 57^a-57^b, begins with the chapter—

الامر بالوتر

and ends with a portion of—

باب وقت الوتر

Corresponds with fol. 101^a.

The MS. has been annotated by several famous traditionists of the 6th century A.H., such as—

أبو الفضل محمد بن ناصر بن محمد بن علي البغدادي
(d. A.H. 550 = A.D. 1153)

أبو البركات عبد الرحمن بن محمد
(d. A.H. 577 = A.D. 1180)

أبو النجيب عبد القاهر بن عبد الله بن محمد بن عمويه السهروردي
(d. A.H. 563 = A.D. 1166)

أبو الفرج عبد الرحمن بن علي بن محمد الجوزي
(d. A.H. 597 = A.D. 1200)

and others who had studied the present work under—

أبو الحسن سعد الخير بن محمد بن سهل الأنصاري

(d., according to Mir'ât al Janân, fol. 313^b, A.H. 541 = A.D. 1144).

Some of the notes mention the fact that the four daughters of فاطمة - زينب - ليلى - رابعة، viz. سعد الخير الانصاري, had studied the present work under their father.

Written in good Naskh.

No. 219.

fol. 67; lines 33; size $11\frac{1}{2} \times 8$; 9×6 .

زهر الربى علي المجتبى

ZUHAR AR RUBÂ 'ALÂ AL MUJTABÂ.

A commentary on Nasa'i's Mujtabâ, by 'Abdarrahmân as Suyûfî (for his life, see above, pp. 3, 4), on the model of his commentary on Bukhârî (see no. 169).

Beginning:—

الحمد لله لا تعصى منه و الصلوة و السلام علي محمد الذي
اشرقت انواره

He says in the preface that the want of a commentary on Nasa'i's Mujtabâ induced him to write the present one. The preface includes a short biographical notice of Nasa'i. The Mujtabâ has been printed with the present commentary in Delhi, 1850; Cawnpore, 1882; Cairo, 1895.

According to the colophon, Suyûfî wrote the present commentary in A.H. 904:—

قال المؤلف رحمه الله تعالى فرغت من تاليقه يوم الجمعة عاشر
ربيع الاول سنة اربع و تسعمائة

Written in good Naskh.

Dated Medina, A.H. 1115.

تم زهر الربى علي المجتبى من الامام النسائي رحمه الله
بعد صلوة الظهر بساعة من نهار السبت لخمس مضت من شهر

شوال من شهور سنة ١١١٥ علي يد الفقير محمد بن جابر في المدينة المنورة

Scribe محمد بن جابر

No. 220.

fol. 350; lines 19; size $11\frac{1}{2} \times 6$; 8×4 .

سنن ابن ماجه

SUNANU IBNI MÂJA.

The 6th canonical collection of traditions.

Author: Abû 'Abdallah Muhammad bin Yazîd al Qazwîni, ابو عبد الله محمد بن يزيد القزويني, commonly called Ibn Mâja (born A.H. 209 = A.D. 824). He studied Ḥadîṣ under the traditionists ابوطاهر ابو بكر بن ابي شيبة (d. A.H. 235 = A.D. 850), and هشام بن عمار (d. A.H. 245 = A.D. 859), and several authors of repute have taken him as their authority for Ḥadîṣ.

He died in A.H. 273 = A.D. 886.

See for his life: Yâqût, vol. iv., p. 90; Ibn Khallikân, vol. i., p. 484; Ḥuffâẓ, vol. ii., p. 209; Mir'ât al Janân, fol. 171^b; Hâj. Khal., vol. i., p. 477; Brock., vol. i., p. 163.

Beginning:—

قال انا ابو زرعة طاهر بن محمد بن طاهر المقدسي الصوفي
... باب اتباع سنة رسول الله صلى الله عليه وسلم حدثنا ابو
بكر بن ابي شيبة حدثنا شريك عن الاعمش عن ابي صالح عن
ابي هريرة قال قال رسول الله صلى الله عليه وسلم ما امر تكلم به
فخذوه وما نهيتكم عنه فانتهاوا

This work is divided into thirty-two Bâbs, subdivided into 1,500 chapters, and contains 4,000 Ḥadîṣ.

Some authorities take Muwaṭṭa' as the 6th canonical collection of traditions, against the opinion of the majority who give that place to Sunan i Ibn i Mâja. Dahabî and Yâfi' mention Ibn Mâja as a historian

and one well versed in Tafsir, and Ibn Khallikân says that Ibn Mâja wrote a commentary on the Qur'ân and a history, which, however, do not seem to be in existence.

For other copies see Paris, 706; Br. Mus., 1564; Alger, 492-3; Raḡib, 259-60; A. S., 542-44; Kôper, 293.

The work has been lithographed in Delhi, 1282.

The colophon runs thus:—

آخر كتاب سنن ابن ماجة — الحمد لله رب العالمين و صلي
الله علي محمد و اله و اصحابه اجمعين تمام شد ابن ماجة بتاريخ
١٢٦٦
بست و دويم شهر ذي الحجة هـ

Written in good Nasta'liq.

Dated A.H. 1262.

Scribe سيد بهادر حلي

No. 221.

fol. 189; lines 21; size 10×7 ; $8 \times 4\frac{1}{2}$.

شرح سنن ابن ماجة

SHARHU SUNANI IBNI MÂJA.

The 2nd part or Juz of the commentary on Ibn Mâja (جزء ثاني) (من شرح ابن ماجة), containing the commentary on the chapter—

تحت كل شعر جنازة

and ending with the commentary on the chapter—

النهى عن انشاء السوال في المسجد

Commentator: Abû 'Abdallah Muḡlaṭā'i bin Qiliḡ bin 'Abdallah 'Alâ-addin al Bakjari al Hikri al Hanafi, قليج بن قليج, was born in A.H. 698 = A.D. 1290. He studied most branches of Muhammadan literature, but was a specialist in biography and tradition. He was appointed teacher of Ḥadiṡ in Madrasah Zāhiriyyah in Cairo. Ḥusn al

Muḥāḍarah, fol. 174, says that he wrote more than a hundred works, but few of them are known to his biographers. He died in A.H. 762 = A.D. 1361. See Ad Durar al Kāminah, fol. 540^a; Husn al Muḥāḍarah, fol. 174^b; Hāj. Khal., vol. i., p. 477; Brock., vol. ii., p. 48.

Beginning:—

باب تحت كل شعر جناة حدثنا مضر بن علي الجهضمي ثنا
الحرف بن وجيه ثنا مالك بن دينار عن محمد بن سيرين عن
ابي هريرة قال قال رسول الله صلى الله عليه وسلم ان تحت كل
شعر جناة فاغسلوا الشعر واتقوا البشر قلت هذا حديث لما رواه
ابو داود اتبعه الحرف حديثه منكر وهو ضعيف كذا في كتاب
اللؤلؤي الح

Besides the works mentioned by Brock., vol. ii., p. 48, the following are enumerated in Taj at Ṭabaqāt, vol. viii., part i., fol. 381:—

- | | |
|----------------------|-----------------------|
| (1) شرح صحيح البخاري | (3) ذيل علي التهذيب |
| (2) ذيل على المؤلف | (4) جمع اوهام التهذيب |
| والمختلف | (5) شرح ابي داود |

The following colophon gives the date of composition A.H. 739:—

آخر الجزء الثاني من (sic) ويتلوه الجزء الثالث باب الصلوة
في احضان الابل فرغ من هذه المجلدة في شوال سنة تسع وثلثين
وسبعمائة

The colophon is followed by a note, signed by the commentator, in which he says that in A.H. 741 he himself arranged the folios of this MS. in the Zāhiriyyah Madrasah. The handwriting of the note and of the text are the same; the present copy is thus an autograph.

الحمد لله امتن الله تعالى لجمع هذه المجلدة بالمدرسة الظاهرية
وذلك في مستهل صفر احدى واربعين وسبعمائة مغلطائي

There are marginal notes throughout the copy.

Written in good Naskh.

Dated A.H. 739.

No. 222.

fol. 49; lines 33; size $11\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

مصباح الزجاجة على سنن ابن ماجه

MISBÂH AZ ZUJÂJAH 'ALÂ SUNANI
IBNI MÂJA.

A commentary on the Sunan of Ibn Mâja, following the same lines as the author's commentaries on the other five canonical collections of traditions.

Author: 'Abdarrahmân bin Abî Bakr as Suyûfi, عبد الرحمن بن أبي بكر السيوطي (see above, no. 219).

Beginning:—

الحمد ذي الجلال والاكرام والصلوة والسلام على رسوله محمد
سيد الانام الخ

In the preface, which contains a short life of Ibn Mâja, he says that he promised in his commentary on Bukhârî (see Tawshih, fol. 1^a) to write a commentary on each of the six canonical collections:—

وقد عزميت على ان اضع على كل من الكتب الستة كتابا على
هذا النمط.

The colophon runs thus:—

هذا اخر تعليق على سنن ابن ماجه والحمد لله على كل حال
ووافق الفراغ من رقم هذه النسخة المباركة ضحوة نهار الاثنين
٢٨ من شهر شوال من سنة ١١١٦ من الهجرة النبوية على صاحبها افضل
الصلوة واذكى السلام بالمدينة المنورة على يد افقر العباد واحوجهم
الى ربه اللطيف القادر محمد بن جابر خفر الله له ولوالديه ولمشائخه
ولا حبابه ولاخوانه في الله والحمد لله رب العالمين

The present commentary and the انباح العاجة by 'Abd al Gani were lithographed on the margin of the edition of Ibn Mâja published in Delhi, A.H. 1282.

For other copies see Br. Mus., 1564; Alger, 492-3; Ragib, 259-60; Brock., vol. i., p. 163.

Written in ordinary Naskh in Medina, A.H. 1116.

Scribe محمد بن جابر

No. 223.

fol. 415; lines 30; size $13\frac{1}{2} \times 10$; 9×6 .

جامع الأصول إلى احاديث الرسول

JÂMI' AL UŞÛL ILÂ AHÂDÎŞ AR RASÛL.

A collection of the traditions of Bukhârî, Muslim, Muwatta', Turmuḍî, Abû Dâ'ûd and Nasa'î, in two volumes.

By Majdaddîn Abû as Sa'âdât al Mubâarak bin Abî al Karam Muḥammad bin Muḥammad bin 'Abdalkarîm bin 'Abdalwâhid ash Shaibânî Ibn al Aṣîr al Jazari, محمد الدين ابو السعادات المبارك بن محمد بن محمد بن عبد الواحد الشيباني ابن الاثير الجزري.

VOL. I.

Beginning:—

الحمد لله الذي اوضح لمعالم الاسلام سبيلا وجعل السنة للاحكام

دليلا

The author was born, A.H. 544 = A.D. 1149, in Jaziratu Ibn 'Umar, where he was brought up and educated. He travelled to Maṣāl (where he settled permanently) and Bagdād, and amassed a vast knowledge in all the branches of Islamic literature. According to his own statement, fol. 18-19^a, he attended lectures on the following six works under several traditionists:—

I. Bukhârî, in Maṣāl, A.H. 588 = A.D. 1192, under—

شيخ جمال الدين زين الاسلام ابو عبد الله محمد بن محمد بن

سرايا بن علي بن نصر بن احمد بن علي

II. Muslim, in *Maṣṣal*, A.H. 585 = A.D. 1189, under—

ابو يامر عبد الوهاب بن هبة الله بن عبد الوهاب البغدادي
from whom he received a sanad for narrating the Ḥadīṣ of Muslim—and
ضياء الدين شيخ الاسلام ابو احمد عبد الوهاب بن علي بن علي
الامين

III. *Muwattāʾ*, in *Maṣṣal*, A.H. 588 = A.D. 1192, under—

ابو بكر يحيى بن سعيد بن تمام القرطبي الازدي

IV. *Turmuḍī*, in *Baghdād*, A.H. 586 = A.D. 1190, under the aforesaid—

ابو احمد عبد الوهاب

V. *Abū Dāʾūd*, in *Baghdād*, under the same.

VI. *Nasaʾī*, in *Baghdād*, A.H. 586 = A.D. 1190, under—

ابو القاسم بن نعيم بن صدقة

His two younger brothers, 'Izzaddīn Abū 'l Ḥasan (*d.* A.H. 630 = A.D. 1232) and *Ḍiyāʾaddīn* (*d.* A.H. 637 = A.D. 1239), were also specialists in some branches of Arabic literature, and the former composed the famous historical work, *Al Kāmil*. Abū 'l Barakāt al Mustaufi remarks that Majdaddīn was a famous scholar of his age (see Ibn *Khallikān*, vol. i., p. 441). He at first entered the service of *Mujāhidaddīn Qā'imāz* (قايماز) bin 'Abdallah (*d.* A.H. 595 = A.D. 1199), the Governor of *Maṣṣal*, for writing letters to kings and nobles; and subsequently, of 'Izzaddīn *Mus'ūd I.* (A.H. 576-589 = A.D. 1180-1193), the fifth king of the *Atābaks* of *Maṣṣal*. After the death of 'Izzaddīn *Mus'ūd I.*, he continued to enjoy the same favour from the king's son, *Arslān Shāh I.* (A.H. 589-607 = A.D. 1193-1210). An attack of paralysis compelled him to retire from the royal service. Ibn *Khallikān* says that Majdaddīn spent his last days in the composition of books and in prayer, and that he was constantly surrounded by scholars, who helped him in his literary productions. Majdaddīn built a rest-house in a village of *Maṣṣal*, and bequeathed all his property for the endowment of the same under a trust deed. Shortly afterwards he died, in A.H. 606 = A.D. 1209.

For his life and works see: Ibn *Khallikān*, vol. i., p. 441; *Mir'at al Janān*, fol. 377^a; *Subkī*, vol. vi., fol. 274; *Isnāwī*, fol. 48^a; Ibn *Shahba*, fol. 67^a; *Hāj. Khal.*, vol. i., p. 244; *Brock.*, vol. i., p. 357.

The confusing arrangement and omissions of Ḥadīṣ in the *Tajrīd* (a similar collection of Ḥadīṣ by Ibn *Ruzain*, *d.* A.H. 513 = A.D. 1119)

induced him to write the present work. He supplied all the omissions, arranged the Ḥadīṣ in a more systematic order, and gave explanations of all difficult Ḥadīṣ. He mentions the Jam' bain aṣ Ṣaḥīhain (see No. 204 in this volume) as his source for Bukhārī and Muslim, and for the remaining four he relied on his own copies of the works. • •

The following abbreviations have been observed in the present work: ح for Bukhārī, م for Muslim, ط for Muwatta', د for Abū Dā'ūd, ن for Nasa'ī. The work is divided into three Rukns: I. deals with the science of tradition and the author's Isnād; II. contains Ḥadīṣ arranged in alphabetical order, subdivided into 129 Books, 131 Bābs, 513 Faṣls, and 291 Far's, followed by an appendix, called كتاب الواحق, dealing with Ḥadīṣ omitted from Rukn II.; III. contains explanations of difficult Ḥadīṣ, lives of the Prophet, his descendants and companions, and a detailed description of the contents of the work, subdivided into three Fanns and six Qisms.

The present volume comprises Rukn I. and the first portion of Rukn II., ending with the letter ط.

The title of the work is written on a gilt ground, within a golden circle.

No. 224.

fol. 392; lines 30; size $13\frac{1}{2} \times 10$; 9×6 .

VOL. II.

Continuation of the same, containing the latter half of Rukn II. and the whole of Rukn III. It begins with the letter ع thus:—

حرف العين ويشتمل على ستة كتب - كتاب العلم - كتاب العقو -
كتاب العتق - كتاب العدة - كتاب العارية - كتاب العبرل - الكتاب
في العلم وفيه ستة فصول الفصل الاول في الصف عليه

For other copies of the work see: Berlin, Nos. 1311-16; Br. Mus. Suppl., No. 145; Jeni, 181-93; Cairo, i., 294; Rampore Library, Nos. 66-70.

Both the volumes are written in beautiful Naskh. Dated A.H. 843.

Scribe محمد بن مرتضى بن المجتبى الحسيني

No. 225.

foll. 351; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفصول شرح جامع الأصول

AL FUṢŪL SHARHU JÂMI' AL UṢŪL.

A rare commentary on the preceding work.

The name of the commentator is not given anywhere in the work, but on the title-page the following note, by an anonymous writer, says that it was composed by 'Alī bin Ḥusāmaddīn al Muttaqī, علي بن حسام الدين المتقي (*d.* A.H. 977 = A.D. 1569; see Brock., vol. ii., p. 384). هذا الكتاب هو من مؤلفات الشيخ علي بن حسام الدين المتقي و بخط مؤلفه

The biographers of 'Alī bin Ḥusāmaddīn do not mention the present work in the list of his compositions, but on comparing the present MS. with the autograph copy of Jawāmi' al Kilām, جوامع الكلم, by this author, see Hand-list, No. 1411, it is found that the handwriting of the two MSS. is identical. This fact, and the frequent corrections and alterations in the present MS., support the statement of the anonymous note, and leave little doubt that the present copy is an autograph of 'Alī bin Ḥusāmaddīn.

Beginning:—

الحمد لله الذي امرنا بالاعتداء بالسنة واعطانا علمها بالمنة

The commentator in the preface says that he undertook the present work in view of the fact that to his knowledge there did not exist any commentary on the Jāmi' al Uṣūl.

The colophon runs thus:—

حفظنا الله تعالى من آفات الدارين وعصمنا الله من ايذاء الظالمين ونصرنا على المنافقين واعادنا من عذاب الكافرين

Written in good Naskh.

Not dated, apparently 10th century A.H.

No. 226.

fol. 187; lines 27; size 11 × 9; 8½ × 6.

تجريد الأصول من احاديث الرسول

TAJRÎD AL UṢŪL MIN AHÂDÎṢ
AR RASŪL.

An abridgment of the Jâmi' al Uṣûl, excluding the Isnâd and repeated Ḥadîṣ, in two volumes.

VOL. I.

Beginning:—

الحمد لله رب العالمين حمد الشاكرين والصلوة والسلام على
سيد المرسلين

By Hibatallah bin Qâḍî al Quḍât Najmaddîn bin 'Abdarrahîm bin Qâḍî al Quḍât Shamsaddîn Ibrâhîm bin al Bârîzî al Ḥamawî, هبة الله بن قاضي القضاة نجم الدين بن عبد الرحيم بن قاضي القضاة شمس الدين ابراهيم بن البارزي الحموي, who was born in Ḥamât, in A.H. 645 = A.D. 1247, and studied under his father, grandfather, and some others, such as Shaikh 'Izzaddîn Abû 'l 'Abbâs Aḥmad bin Ibrâhîm al Wâsiṭî al Fârûṣî (d. A.H. 694 = A.D. 1294), and Jamâladdîn Muḥammad bin 'Abdallah bin Mâlik (d. A.H. 672 = A.D. 1273). He received a sanad from Shaikh 'Izzaddîn bin 'Abdassalâm (d. A.H. 660 = A.D. 1262). In a short period he made himself master and specialist in Muḥammadan Law, and surpassed all the scholars of his age in that branch of learning. He secured for himself a world-wide reputation and general respect, and in a short time became Qâḍî of his native place, a post which was held by his ancestors in times past. The fact that he did not accept any salary or remuneration for the post testifies to his pious feelings. Even when discharging the responsible duties of Qâḍî, he did not give up the idea of learning, and devoted part of his time to composition. It is stated in Ṭabaqât Ibn Shahba, on the basis of reliable authorities, that he composed nearly fifty works, and collected a large number of books for his own use. He repeatedly performed pilgrimages, became blind in his latter days, and died in A.H. 728 = A.D. 1338.

For his life and works see: Subkî, vol. vii., fol. 300; Ad Durar al Kâminah, vol. ii., fol. 637; Ibn Shahba, fol. 131; Ḥâj. Khal., vol. i., p. 244; Brock., vol. ii., pp. 86 and 116.

The author in the preface says that he studied the *Jāmi' al Uṣūl* under زين الدين ابو العباس احمد بن ابي الكريم الواسطي, who studied under Majdaddin, the author of *Jāmi' al Uṣūl*. He further adds that as the work, *Jāmi' al Uṣūl*, was a lengthy one, it was not utilized by the public, hence the present abridgment. The Isnāds, repeated Ḥadīṣ, and commentaries on Ḥadīṣ, with few exceptions, are omitted.

Beside the present work and works mentioned in Brock., vol. i., p. 388, vol. ii., pp. 86, 116, the following works of the author are enumerated by Ibn *Shahba* in his *Ṭabaqāt*, fol. 131^b:—

- (1) روضات الجنان في تفسير القرآن
- (2) المجتبى
- (3) شرح الشاطبية
- (4) كتاب الوفا
- (5) شرح البهجة
- (6) كتاب المجرد من مسند امام الشافعي
- (7) تمييز العجز
- (8) الدرّة في صفه الجح والعروة
- (9) كتاب الزيد
- (10) كتاب المبتكر في الجمع بين مسائل المصنوع والمختصر

The present work is mentioned in Köpr., 257; Jeni, 138.

On the title-page it is noted within a red circle that the present copy was transcribed for the library of Ḥusain bin Abi Bekr bin Ibrāhīm an Nazilī, a scholar of the 10th century A.H.

برسم خزانة الفقيه الاوحد النبیه الاحمد الوجیه شرف الدنيا
والدين الحسين بن ابي بكر بن ابراهيم النزيلي

The aforesaid Ḥusain bin Abi Bekr records in the margin of the title-page the date of birth of his son, Abū Aḥmad Abū 'l Maḥāsīn, in A.H. 911.

ولد الولد السعيد المبارك الرشيد الميمون الجمعة ان شاء الله
تعالى ابو احمد ابو الماسن بن حسين بن ابي بكر بن داود النزيلي
شهر ربيع الاخر سنة احد عشر وتسعمائة انبته الله نبات الصالحين الخ

Three foll. before the title-page contain a few sanads and quotations from different works on Ḥadīṣ.

Foll. 1^b-2^b contain a sanad for narrating the Ḥadīṣ contained in the present work and reciting other works on different branches of Muḥammadan learning, granted by 'Abdarrahmān bin Abi Bekr, as Ṣiddiqī bin Ibrāhīm bin Aḥmad bin Zaid, in A.H. 912, to his son, whom he calls Najīb.

بسم الله الرحمن الرحيم

الحمد لله رب العالمين على ما انعم وصلواته على سيدنا محمد
المصطفى وعلي آله اهل الصدق والوفا واصحابه النجباء الاتقياء وبعد
فقد اجزت الولد النجيب من امده الله بمواد توفيقه وابان له
المنهج الواضح من طريقه وجمله خلفا صالحا من سلفه . . . روايه كتب
التفسير والحديث والفقه واللغة والاصول والفرائض والحساب وكلما
يجوزني روايته . . . انتهت هذه الاجازة يوم الاثنين والتاسع والعشر
من شهر ذي القعدة عام اثنا عشر وتسعمائة . . . كتب ذلك الفقير
الحقير المعترف بالقصور والتقصير عبد الرحمن بن ابي بكر الصديق
بن ابراهيم بن احمد بن زيد وكذلك قرا علي الولد المذكور جميع
كتاب تجريد الاصول المختصر من جامع الاصول في احاديث الرسول
للامام العلامة شرف الدين عبد الرحيم الصولي الشهير بالبارزي وقد
اجزت له روايته الخ

Foll. 2^b-3^a quote a different work on Ḥadīṣ.

Fol. 3^b contains a sanad, dated A.H. 1044, granted by 'Abdallah, the grandson of Ḥusain bin Ibrāhīm an Nazili, to his son.

Written in good Naskh.

Dated A.H. 901.

علي بن داؤد بن احمد الصبي سcribe

No. 227.

fol. 111; lines 32; size $12\frac{2}{3} \times 9$; $9\frac{1}{2} \times 7$.

Vol. II.

Continuation of the same, beginning:—

ترجمة الابواب التي اولها ضاد ولم يرو في حرف الضاد
حرف الضاد وفيه كتابان

Written in a later ordinary Naskh. Dated A.H. 1185.

Scribe الحسن بن محمد بن يحيى

No. 228.

fol. 330; lines 34; size 13×8 ; $10 \times 5\frac{1}{2}$.

تيسير الوصول الى جامع الاصول

TAISÎR AL WUŞÛL ILÂ JÂMI' AL UŞÛL.

Another abridgment of the Jâmi' al Uşûl, arranged in alphabetical order.

By Abû 'Abdallah 'Abdarrahmân bin 'Alî bin Muḥammad bin 'Umar bin 'Alî bin Yûsuf Wajihaddîn ash Shâibânî az Zabîdî bin Daiba', ابو عبد الله عبد الرحمن بن علي بن محمد بن عمر بن دايب، who was born in Zabîd, A.H. 866 = A.D. 1461. A few months after his birth his father 'Alî went to India, where he died in A.H. 876 = A.D. 1471; hence 'Abdarrahmân was brought up by his maternal grandfather, Sharafaddîn Abû 'l Ma'rûf Ismâ'il bin Muḥammad al Mubârîzî, شرف الدين ابو المعروف اسماعيل بن محمد المبارزي (d. A.H. 884 = A.D. 1479), who took every possible care and interest in his education, and trained him personally. He also received education

from his maternal uncle, Muḥammad Ṭaiyib bin Ismā'il bin Muḥammad al Mubārīzī, محمد طيب بن اسماعيل بن محمد البارزي. In A.H. 883 he studied كتاب الزيد (a work on jurisprudence by Hibatallāh, d. A.H. 728 = A.D. 1338) under 'Umar bin Muḥammad al Ash'ari (d. A.H. 887 = A.D. 1482). At the end of the same year he went to Mecca with only seven Dinars, which he had inherited from his father, and performed his first pilgrimage. He returned from Mecca to Zabīd four days after his grandfather's death in A.H. 884 = A.D. 1479, and stayed there for about a year with his uncle, and at the end of 885 A.H. = A.D. 1480, he proceeded to Mecca for the second time, and then returned again to Zabīd, where he visited Aḥmad bin Aḥmad bin 'Abdallaṭīf az Zabīdī, أحمد بن أحمد بن عبد اللطيف الزبيدي (d. A.H. 893 = A.D. 1487), and studied under him the six canonical collections of traditions and other collections of Ḥadīṣ, and after completing his study under him he attended lectures on jurisprudence under Jamāladdīn Abū Aḥmad at Ṭabarī. In A.H. 896 = A.D. 1490 he performed a third pilgrimage, and in A.H. 897 = A.D. 1491 met Muḥammad bin 'Abdarrahmān as Sakḥāwī, محمد بن عبد الرحمن السخاوي (d. A.H. 902 = A.D. 1497) in Mecca, and attended lectures on Ḥadīṣ under him. He then returned to Zabīd and composed بغية المستفيد وكشف الكرمه (a history of Zabīd, which was highly appreciated by Shihābaddīn al Malik az Zāfir, 'Āmir bin Ṭāhir (A.H. 894-923 = A.D. 1488-1517), the fourth king of the Ṭāhirids of Yaman, who called the author to his court in Yaman, and showed him great favour. A few months afterwards he made an abridgment of the Buḡyat al Mustafid, and entitled it Al 'Iqd al Bāhir fi Ṭārīkh dawlati banī Ṭāhir, العقد الباهر في تاريخ دولة بني طاهر, dealing particularly with the accounts of the Ṭāhirid Dynasty. Soon after he was appointed a teacher of Ḥadīṣ, in Zabīd, where he continued to deliver lectures till his death in A.H. 944 = A.D. 1537.

For his life see: An Nūr as Sāfir, fol. 214; Hāj. Khal., vol. i., p. 275.

Beginning:—

الحمد لله الذي يسر الوصول الى جامع الاصول من حديث الرسول

The author in the preface mentions that sanads for narrating Ḥadīṣ of the Tajrid al Uṣūl were granted to him by Aḥmad bin Aḥmad az Zabīdī and Muḥammad bin 'Abdarrahmān as Sakḥāwī. The author at the end gives the date of composition, A.H. 916.

For other copies compare Paris, 730; Alger, 498; Rāḡib, 251; Cairo, 293.

This work has been lithographed in Calcutta, A.H. 1252 = A.D. 1836.

Beside the present work and works mentioned by Brock., vol. ii., p. 480, the following are enumerated in *An Nûr as Sâfir*, fol. 223^a :—

(1) كتاب غاية المطلوب

•• (2) كشف الكرمه

(3) مصباح المشكاة

(4) كتاب المعراج

(5) مولد النبي

The following colophon, written on a gilt ground within two circles on foll. 329^b and 330^a, says that the present copy was transcribed by Aḥmad bin Ṣalāh al Khawlānī for Bilāl Muḥsin bin Aḥmad Rājih :—

الحمد لله الذي وفقني لا تمام هذا الكتاب الجليل النفيس بعد
صلوة العصر من نهار الخميس لعله ثامن عشر شهر ربيع الاول من
شهور سنة اثنين وخمسون ومائة بعد الالف من الهجرة النبوية علي
صاحبها افضل الصلوة والسلام وانا افقر عباد الله اليه واحوجهم
لديه ... احمد بن صلاح الخولاني ... برسم مالكة الاخ المصعب في
الله الكريم المسامح بلال محسن بن احمد راجح الخ

Written in good Naskh.

Dated A.H. 1152.

No. 229.

foll. 253; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9 × 6.

تحفة الاشراف بمعرفة الاطراف

TUḤFAT AL ASHRĀF BI MA'RIFAT
AL AṬRĀF.

A collection of the traditions of the six canonical collections, and of the following works on tradition which are, in the author's opinion, equivalent to the six canonical collections in genuineness and some other respects.

- (1) كتاب الشمايل by Turmuḍī.
- (2) كتاب العلل by Tarmuḍī.
- (3) عمل اليوم والليلة by Nasa'ī.
- (4) كتاب المراسيل by Abū Da'ūd.

The traditions are arranged under the Musnad of those Ṣaḥābī (Companions of the Prophet) from whom the Ḥadīṣ is narrated. The names of the Ṣaḥābī are arranged in alphabetical order. The entire work is in four volumes.

VOL. I.

Beginning:—

الحمد لله رب العالمين واشهد ان لا اله الا الله وحده لا شريك له
اله الاولين والاخرين واشهد ان محمدا عبده ورسوله ام المتقين وخاتم
النبيين الخ

Author: Abū 'l Ḥajjāj Yūsuf bin 'Abdarrahmān bin Yūsuf bin Jamāladdīn al Mizzī al Qudā'ī al Kalbī ash Shāfi'ī, أبو الحجاج يوسف بن عبد الرحمن بن جمال الدين المزني القضاعي الكلبي الشافعي, was born in Ḥalab A.H. 654 = 1254 (Brock., vol. ii., p. 64, wrongly fixes birth in A.H. 643), and was taken as a child by his father to Mizza, where he was brought up. In A.H. 675, he studied under 'Alī Ibn Abī 'l Khair and others the six canonical collections and the following works:—

- (1) كتاب العلية
- (2) مسند امام احمد بن حنبل
- (3) معجم طبراني

In A.H. 683 he left Mizza for Arabia and Egypt, where he attended lectures on different branches of Arabic literature, and soon distinguished himself as a traditionist and scholar. In A.H. 704 he came to Damascus, and settled there permanently. For the next twenty-three years and a half he taught Ḥadīṣ in the Ashrafiya Madrasah. From A.H. 727 he devoted his time to composition and transcribing MSS. (he is known as a good scribe), and in A.H. 742 = A.D. 1314 he died.

For his life and works see: Huffāz, vol. iv., p. 290; Isnāwī, fol. 452; ad Durar al Kāminah, vol. ii., fol. 681; Tabaqāt, by Ibn Shāhba, fol. 149°.

In the preface he says that he relied on the collections of Ḥadīṣ by

Bukhārī and Muslim, and on the works اطراف الصحيحين (which are a sort of index to the Ḥadīṣ of Bukhārī and Muslim), two independent works bearing the same name, by Ibrāhīm bin Muḥammad ad Dimishqī (d. A.H. 401 = A.D. 1010), and Khalaf bin Muḥammad al Wāsiṭī (d. A.H. 401 = A.D. 1010).

For the Ḥadīṣ of the remaining four canonical collections, and for the four works on Ḥadīṣ mentioned above, the author relied upon the work الاشراف علي معرفه الاطراف, by Abū 'l Qāsim bin 'Asākīr (d. A.H. 571 = A.D. 1175). Abū 'l Ḥajjāj prefers the arrangement and style of اشراف, consequently he observed the same style and arrangement in his own work. He began the work in A.H. 696 and completed it in A.H. 722 :—

وكان الشروع فيه يوم عاشورا سنة ست وتسعين وستمائة وختم
في الثالث من ربيع الآخر سنة اثنين وعشرين وسبعائة

For other copies of the work see Berlin, nos. 1374-57, and Alger 499-500.

Written in good Naskh, in different hands.

Not dated, apparently 10th century A.H.

No. 230.

fol. 172; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

Vol. II. and a portion of Vol. III. of the same.

VOL. II.

Beginning:—

من مسند عبد الله بن عباس بن عبد المطلب بن هاشم القرشي الن

Vol. II. ends on fol. 101^a, and on 102^b Vol. III. begins thus:—

عبيد الله بن عبد الله بن عمر الخطاب

and ends abruptly with the following heading—

من مسند عبد الله بن عمر الخطاب

Written in ordinary Naskh by different hands.

Not dated, apparently 10th century A.H.

No. 231.

fol. 224; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

Continuation of Vol. III. of the same.

Beginning:—

ومن مسند عبد الله بن عمر بن هلال

Written in ordinary Naskh.

Dated A.H. 1259.

No. 232.

fol. 314; lines 32; size $12\frac{1}{2} \times 8\frac{1}{2}$; 9×6 .

VOL. IV. of the same.

Wrongly designated in the title-page as 3rd part (الجزء الثالث).

Beginning:—

سعيد بن مسيب المخزومي عن ابي هريرة

Written in ordinary Naskh.

Dated A.H. 1126.

This manuscript and the preceding one are written by the same scribe يعقوب بن محسن بن حسين.

No. 233.

fol. 171; lines 27; size $10\frac{1}{2} \times 7$; 7×5 .

النكت الظراف على الاطراف

AN NUKAT AZ ŻIRÂF 'ALÂ AL AṬRÂF.

A work believed to be unique, containing a collection of Ḥadīṣ not included by Mizzi in his work, Tuḥfat al Ashrâf (see preceding Nos. 229-32), and corrections of the mistakes committed by him in the same.

By Aḥmad bin 'Alī bin Muḥammad bin 'Alī bin Ḥajar al 'Asqalānī, (d. A.H. 852 = A.D. 1449).

For his life see the present vol., p. 49, No. 159.

Beginning:—

الحمد لله الذي لا تتعقب احكامه ولا ينفد ولو كان البحر مدادا
لكلماته كلامه الخ

Ibn Ḥajar in the preface says that the work *تحفة الاشراف* is unanimously admitted to be an authority on the subject, but when he devoted his time to reading and studying the work he noticed several omissions of Ḥadīṣ, and mistakes, which he sometimes noted in separate papers, and sometimes on the margin of his own copy of the *Tuḥfah*. Subsequently he found that the following authors:—

- I. Muḡaltā'i at Turki (d. A.H. 762 = A.D. 1361);
- II. Ḥāfiẓ Ibn Kaṣīr (d. A.H. 774 = A.D. 1373);
- III. Ḥāfiẓ 'Abdarrahīm 'Irāqī (d. A.H. 806 = A.D. 1404);
- IV. Waliaddīn bin 'Abdarrahīm al 'Irāqī,

had also pointed out the omissions and mistakes of Mizzi, which they noted down on the margins of their copies of the *Tuḥfah*, and on which they had composed small treatises. After that, Ibn Ḥajar discovered that Mizzi himself had collected some of the omitted Ḥadīṣ in his small treatise *لواحق الاطراف*. It is said in the preface that Ibn Ḥajar, at the request of some of his friends, composed the present work, basing it on his notes and on the treatises of the authors mentioned above.

A note on the title-page, copied from an autograph note on the title of the autograph copy of *An Nukat*, says that Ibn Ḥajar, in A.H. 839, collected the materials for the present work, together with the notes on the margin of his own copy of *تحفة الاشراف* and other notes made by him in A.H. 805.

النكت الظراف على الاطراف جمع الفقير احمد بن علي بن حجر
الشافعي نقلت من حواشي نسختي من كتاب الاطراف للمزي في
اواخر سنة تسع وثلاثين وثمانائة وكنيت كتبت منه شيئاً يسيراً
في سنة خمس وثمانائة ثم الحق فيه اشهاد والله المستعان هكذا
وجدت ذلك بخط جامعه تغدده الله تعالى برحمته باول نسخته المنقول
هذا منها

The title-page bears the two following notes by persons in whose possession the MS. was for some time.

(i) Written in A.H. 999, by Šafiaddīn bin 'Alā' aṣ Ṣafawī, ملكه اضعف
حماد الله القوي صفى الدين بن علاء الصفوي صفى الله قلبه لصفاء
صبغته عام ٩٩٩.

(ii) Written by Yahyā bin 'Isā, الحمد لله رب العالمين ملكه من
فضل ربه الفقير الي الله يعيلى بن عيسى.

Another note on the margin of the last fol. says that the present copy has been compared with the autograph copy, بلغ مقابلة باصل
المصنف الذي هو بخطه والله الحمد والمنة.

Ibn Ḥajar in the following colophon gives the date of his notes on the margin of the Tuḥfah as A.H. 802, and the date of completing the present composition, comprising those notes, as A.H. 839.

اخر ما جمعته من حواشي الاطراف والله الحمد وامأله العفو علق
سنة اثنين وثمانائة وفرغت من نقلها يوم الاحد عاشر ذي قعدة
عام تسع وثلاثين وثمانائة

The colophon is certified to be Ibn Ḥajar's colophon by the scribe thus:—

هذا لفظه بعروفه ومن خطه تغمده الله برحمته اكملت ذلك يوم
الخميس سابع المحرم سنة سبع وخمسين وثمانائة بالمسجد الحرام
كتب محمد المدعو عمر بن فهد المكي الهاشمي

The scribe محمد المدعو عمر بن فهد المكي, a well-known traditionist, author of Al Mu'jam and a pupil of Ibn Ḥajar, died in A.H. 885 = A.D. 1480. See Brock., vol. ii., p. 175.

Written in Magribi character.

Dated A.H. 857.

Foll. 2-21^b and foll. 57-69 are written in good Naskh, by a different hand from the rest of the MS. The condition of the MS. suggests that the scribe obtained possession of the foll. numbered above belonging to an older MS., and then transcribed the remaining portions from the autograph copy.

No. 234.

foll. 439; lines 20; size $11 \times 7\frac{1}{4}$; $7\frac{1}{2} \times 5$.

مجمع الزوائد ومنبع الفوائد

MAJMA' AZ ZAWÂ'ID WA MANBA'
AL FAWÂ'ID.

A collection of the traditions which, in the author's opinion, are worth being added to the Ḥadīṣ of the six canonical collections.

By Nūraddīn bin Abū 'l Ḥasan bin 'Alī bin Abi Bakr bin Sulaimān bin Ḥajar al Haiṣamī, نورالدين بن ابو الحسن بن علي بن ابي بكر بن سليمان بن حجر الهيثمي, an eminent scholar, Ṣūfī and traditionist, who was born in A.H. 735 = A.D. 1334, and died in Cairo in A.H. 807 = A.D. 1405.

For his life see: Ḥusn al Muḥāḍarah, fol. 176; Tāj at Ṭabaqāt, vol. ix., fol. 90*; Brock., vol. ii., p. 76. Ḥāj. Khal., in vol. ii., p. 360, says the author collected the materials from the following works:—

I. Musnad of Imām Ahmad bin Ḥanbal, *d.* A.H. 241 = A.D. 855.

II. Musnad by Abi Bakr al Bazzāz, *d.* A.H. 292 = A.D. 905.

III. Musnad of Abū Ya'la al Maṣṣalī, *d.* A.H. 446 = A.D. 1064.

IV. Three Ma'ājim, Al Mu'jam aṣ Ṣagīr, Al Mu'jam al Awsaṭ, and Al Mu'jam al Kabīr, by Sulaimān bin Ahmad at Ṭabarānī, *d.* A.H. 360 = A.D. 971.

Beginning abruptly thus:—

هذا قلم نسأله ولم يعدثنا فقال مالكم لا تكلمون ولا تذكرون الله
قولوا الله احمد والحمد لله وسبحان الله وبحمده الخ

The present copy is the first of the four parts, as would appear from the following colophon:—

تم الجزء الاول من اربعة اجزاء من مجمع الزوائد بحمد الله تعالى
ومنه ولطفه

A few foll. at the beginning are wanting.

For another copy see Cairo, vol. i., p. 349. The work is not printed. Written in good Naskh.

Dated A.H. 1021.

Scribe محمد بن الحاج ناصر بن محمد

AL MASÂNÎD.

No. 235.

foll. 45; lines 22; size $10\frac{1}{2} \times 6$; $7 \times 5\frac{1}{2}$.

مسند أبي حنيفة

MUSNADU ABÎ ḤANÎFA.

A collection of Musnad Ḥadîṣ, i.e. Ḥadîṣ related from the Prophet in the proper chain of Isnâd.

By Imâm Abû Ḥanîfa Nu'mân bin Ṣâbit al Kûfî, امام ابو حنيفة, the founder of the Ḥanafî school, and the first of the four founders of the four sects of Sunnîs. The date of birth of this Imâm is much confused by his biographers. The author of *Al Jawâhir al Muḍiyyah* mentions three dates, viz. A.H. 61, 63, and 80, and holds the last date as correct, والصحيح انه ولد ثمانين وقيل احدى وستين. Almost all his biographers agree that the Imâm died in A.H. 150 = A.D. 767, and it has been mentioned by several reliable biographers that he died at the age of 70. This at once suggests that he was born in A.H. 80 = A.D. 699. This date is supported by the statement of the Imâm's son Ḥammâd (d. A.H. 196 = A.D. 812) and his grandson Ismâ'il (d. A.H. 212 = A.D. 828), both of whom say that he was born in A.H. 80 = A.D. 699, قال سمعت الواقدي يقول سمعت حماد بن ابي حنيفة يقول ولد ابي سنة ثمانين. وقال اسمعيل بن. See No. 238, *Jam'u Masânîdi Abî Ḥanîfa*, fol. 9^a, حماد بن ابي حنيفة . . . ولد جدي سنة ثمانين. See Ibn Khallikân, vol. ii., p. 163. Beside these statements we have Abû Ḥanîfa's own statement regarding his date of birth in A.H. 80 in the present Musnad, fol. 45^a.

ابو حنيفة قال ولدت سنة ثمانين وقدم عبد الله بن انس صاحب رسول الله صلى الله عليه وسلم بالكوفة

After devoting a short time to preliminary education, he engaged in trade, when Imâm *Shu'bî* al Kûfî (d. A.H. 109 = A.D. 728, see *Ansâbu Sam'âni*, p. 334) advised him to continue his studies. By his advice Abû Ḥanîfa left trade and began to study the different branches of Islamic literature under various traditionists and scholars, and mostly under *Shaikh* Ḥammâd bin Sulaimân (d. A.H. 120 = A.D. 738),

a well-known lecturer and professor of jurisprudence in Kûfa, and in a short period he secured a wide reputation for learning, and commanded the highest respect for his knowledge. In A.H. 120 Abû Ḥanîfa was appointed a lecturer at Kûfa in Ḥammâd's place, and the fame of his lectures reached distant countries within a very short time, and people from every quarter began to flock to him. Although he has not narrated a very large number of traditions, he is generally admitted to be an authority on the same. He devoted the greatest part of his time to delivering lectures and holding discourses with atheists and infidels, whom he overcame. These discourses gained for him a world-wide celebrity, and in a very short time he was declared Imâm. He thus founded the Ḥanafî school, which is regarded as most reasonable and philosophical.

Imâm Mâlik, the founder of the Mâlikî school (for his life see the present volume, p. 1), in connection with Abû Ḥanîfa's powers of reasoning and argument, remarks that if Abû Ḥanîfa had intended to prove a wooden pillar to be one of gold, he could easily have done so.

قيل لمالك هل رأيت أبا حنيفة قال نعم لو كلمته في هذه
السارية أن يجعله ذهباً لقام بجمته

See Ibn Khallikân, vol. i., p. 164.

Abû Ḥanîfa's authority in jurisprudence is unanimously admitted. As regards his merit, Imâm Shâfi'î, the founder of the Shâfi'î school (d. A.H. 204 = A.D. 820), says that he who wishes to learn jurisprudence must have recourse to Abû Ḥanîfa.

من أراد أن يتبحر في الفقه فهو عيال على أبي حنيفة وكان أبو
حنيفة ممن وفق له الفقه

See Ibn Khallikân, vol. ii., 164.

Abû Ḥanîfa was widely known for his devotion and piety. On account of his piety, and fearing the responsibilities of Qâdîship, he more than once refused to accept the post of Qâdî of Kûfa. In the reign of Marwân II. (A.H. 127-132 = A.D. 744-750) he had to suffer punishment when he declined the post of Qâdî, and was obliged to leave Kûfa for Mecca. In the reign of Ja'far Maṣṣâr, the second Abbaside Caliph (A.D. 136-158 = A.D. 754-775), he came back to Kûfa, and towards the end of A.H. 150 he was called by the Caliph to Bagdâd, and offered the post of chief judge (قاضي القضاة), but he declined the appointment. The Caliph, on hearing of the refusal, ordered the Imâm to be brought to him immediately by force, and gave him two alternative orders, either to take the appointment or go to jail. The Imâm preferred the latter. A few days afterwards

the Imâm was called to the court and again asked to accept the appointment. But the Imâm did not alter his mind, and refused more strongly than before. The Caliph became very angry, and ordered him to be punished publicly with ten stripes daily. The Imâm preferred this disgraceful punishment to the acceptance of the appointment. This tyranny, which continued for ten days, ended in the death of the great Imâm Abû Ḥanîfa, which took place in Bagdâd in A.H. 150 = A.D. 767. He was buried in the cemetery called Al Khaizurân. It is said that his funeral prayers were attended by fifty thousand people, and that they were repeated not less than six times. He left behind him a son, Ḥammâd, and a large number of followers and pupils, and even to this day the number of his followers greatly exceeds that of the followers of the other three schools.

For his work and life see: Ibn Khallikân, vol. ii., p. 163; Ḥuffâz, vol. i., p. 151; Mir'ât al Janân, fol. 78; Al Jawâhir al Muḍiyah, fol. 13; Khairât al Ḥisân, 'Uqûd al Jumman, Tabaqât al Ahnâf by Mullâ 'Alî Qârî, fol. 63; Tabaqât Sadât al Ahnâf, fol. 4; Taqrib al Tahdîb, p. 262; Arbuthnot's History, p. 37; Brock., vol. i., p. 169; Hâj. Khal., vol. ii., p. 230; Tâj at Tabaqât, vol. ii., part I., fol. 695.

Beginning:—

الحمد لله الذي شرع لنا ديناً قوياً وهدانا إليه صراطاً مستقيماً الن

The Musnad of Imâm Abû Ḥanîfa, like the Muwaṭṭa' of Imâm Mâlik (see present vol., No. 121), exists in sixteen forms, in which the traditions are narrated from different sources (see for the details of fourteen forms, present vol., No. 238). The present Musnad is collected by Mûsâ bin Zakariya bin Ibrâhîm bin Muḥammad bin Sa'îd al Ḥaṣkafî (d. A.H. 650 = A.D. 1252), and is narrated with his Isnâd to Abû Ḥanîfa.

اما بعد فهذه مسند الامام ابي حنيفة رضي الله تعالى عنه برواية
الحصكفي ذكر امناده عن حماد بن سليمان مسلم الاشعري

Beside the present, the following works of the Imâm are mentioned by Mullâ 'Alî Qârî in his Tabaqât, fol. 14^a-15^b:—

- (1) الفقه الاكبر
- (2) كتاب الوصايا
- (3) العالم والمتعلم

The existence of the third work cannot be traced at present in any catalogue, but Mullâ 'Alî Qârî in the same Tabaqât mentions the names of persons who had seen the work, and expresses his desire to write a commentary on the same if he could get a copy of it.

لعلي اذا ظفرت بالعالم والمتعلم اشرحه بعون الله

After carefully searching the list of 'Alī Qārī's compositions, we do not find any commentary on the work, hence it appears that 'Alī Qārī did not succeed in getting a copy of the same.

Beside those mentioned above, the following works —

- ..
- (1) كتاب الاوسط
 - (2) كتاب المقصود

are mentioned by the authors of *Ḥadāiq al Ḥanafīya* as being Abū Ḥanifa's compositions, but the existence of these two works is also not traced. In the present Musnad, towards the end, we find that a few Ḥadīṣ have been directly transmitted by Abū Ḥanifa from the Ṣaḥābī Anas bin Mālik (*d.* A.H. 92 = A.D. 687); but the truth is that he had not received any Ḥadīṣ from him (see *Huffāz*, vol. i., p. 151). Mullā 'Alī Qārī, in his commentary, No. 237, has a long discussion on the point, but fails to give us any final opinion on the subject. The present Musnad is not mentioned in any catalogue, but it was printed in the *Aṣṣaḥ al Maṭābī'* of Dehli in A.D. 1903.

The present MS. bears two seals of

المتوكل علي الله المنان بن مولانا نورالدين ميان

one towards the end and another on the title-page.

Written in good Naskh.

The present MS. and MS. No. 122 are both written in the same hand, with the same date (A.H. 1005), by the scribe نواب بن محذوم ميان

No. 236.

foll. 96; lines 10; size $9 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3$.

Another copy of the same, beginning like the above.

The following note was written (apparently in the 14th century A.H.) by Bashīraddin Aḥmad, who says that he studied a few Ḥadīṣ of the present Musnad under Maulawī Muḥammad Ishāq ad Dehlawī, a well-known Indian traditionist and Arabic scholar, who received the sanad for narrating Ḥadīṣ from his grandfather Shāh 'Abdal 'Azīz (*d.* A.H. 1228 = 1813). Maulawī Muḥammad Ishāq died in Mecca in A.H. 1262 = A.D. 1846 (see *Ḥadāiq al Ḥanafīyah*, p. 473).

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على
رسوله محمد وآله واصحابه اجمعين اما بعد فيقول بشير الدين احمد

حفا الله عنه بالحسنات قد سمعت بعض الحديث من هذا المسند بن مولانا محمد اسحق الدهلوي المشهور في الآفاق بالمحدث وقرأت عليه بعضها بامسناد جده المشهور بمولانا عبد العزيز غفر الله روحه وأجازني بعضها بامسناد الصعيقة الى الخصكفي (الخصكفي) وقال هو حدثنا بامسناده الصعيقة الى الامام النعمان بن ثابت ابي حنيفة الكوفي رحمه الله وهو قال قد سمعنا عن حماد وغيره كذا في هذا الكتاب والله اعلم بالصواب

The marginal notes are not frequent.

Written in Nasta'liq.

Dated A.H. 1263.

غلام صدائي Scribe

No. 237.

fol. 96; lines 10; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3$.

شرح مسند ابي حنيفة

SHARHU MUSNADI ABÎ ḤANÎFA.

A commentary on the above Musnad.

By Mullâ 'Alî bin Sultân Muḥammad al Qârî al Hirawî, ملا علي بن سلطان محمد القاري الهروي, a well-known scholar, traditionist, and the author of a large number of compositions. He was born in Herat. The date of his birth is not given by his biographers. 'Alî Qârî travelled to Mecca, where he thenceforward permanently resided, and studied there under Shaikh 'Abdallah as Sindhi al Makki (d. A.H. 996 = A.D. 1589), Shihâbaddîn Ibn Ḥajar al Haiṣamî (d. A.H. 973 = A.D. 1566), Shaikh Qutbaddîn Muḥammad bin Muḥammad al Ḥanafi al Makki (d. A.H. 990 = A.D. 1583), and other scholars and traditionists. His natural intelligence and industry made him a master of learning. In a short time the fame of his learning and the reputation of his authorship spread far and wide. Though 'Alî Qârî's compositions are less in number than those of Suyûtî, they are highly regarded and more valued than Suyûtî's, as 'Alî Qârî based his work on critical investigation as well

as on quotation from others, while Suyûtî (see No. 123) based his work generally on quotation.

‘Alî Qârî died in A.H. 1014 = A.D. 1605. For his life and work see: *Khulâṣat al Aṣar*, vol. iii., p. 185; *‘Iqd al Jawâhir*, fol. 66; *Tâj at Ṭabaqât*, vol. xi., fol. 59; *Ithâf an Nubalâ*, p. 325; *Ḥadâiq al Ḥanafiyah*, p. 399; Brock., vol. ii., p. 394.

Beginning:—

الصد لله الذي هدانا الى الملة الصنفيه - اما بعد فيقول خادم
الكتاب القديم والحديث القويم علي بن سلطان مصد القاري ان هذا
فتح لطيف وشرح شريف للمستند المستند الى الامام الاعظم الخ

On fol. 2^b, ‘Alî Qârî says that *Shaiikh* ‘Abdallâh as Sindhî (d. A.H. 996 = A.D. 1589) reads the name of the narrator of the Musnad as *Khaskafî*, but ‘Alî Qârî, referring to *Al Jawâhir al Muḍiyah*, corrects it as *Ḥaṣkafî*:

الخصكفي بفتح الحاء المعجمة وسكون الصاد المهملة فاء مفتوحة
فكاف فياء نسبة كذا رأيت مضبوطاً بخط شيخنا مولانا عبد الله السندهي
رحمه الله تعالى لكن في الجواهر المضييه في طبقات الصنفية للشيخ
عبد القادر القرشي الخصكفي بفتح الحاء المهملة وسكون الصاد
المهملة وفتح الكاف وفي اخرها الفاء نسبة الى حصن كيف مدينة
من ديار بكر

The title of the commentary is not mentioned anywhere in the present work, but ‘Alî Qârî incidentally mentions its title as Musnad al Anâm in the preface of his work *Ṭabaqât al Ahnâf* (see Hand-list, No. 2451), thus:—

اما بعد فيقول الواصل بكرم ربه الباري علي بن سلطان مصد
القاري لما وفقني الله سبحانه بلطفه الخفي وتوفيقه الوفي علي كتابة
مسند الانام شرح مسند الامام

The following colophon, which has been copied from an autograph copy, gives the date of composition as A.H. 1012, in Mecca:—

كتب مؤلفه علي بن سلطان مصد القاري عامه ربه الباري بلطفه
الخفي وكرمه الوفي بمكة المشرقة المكرمة وقبة الكوفة المعظمة يوم
الجمعة المباركة من مشهور عام اثني عشر بعد الالف من الهجرة النبوية

A note below the colophon gives the date of transcription as A.H. 1083.

هذا تاريخ التصيف وتاريخ الكتابة سنة ١٠٨٣

Another note below the above note says that the present MS. is a copy of an autograph copy.

نقل من خط مصنفه كتبه محمد علي الكوكبي ثم ملا صادق اللاهوري

The present commentary with its text was printed first in A.H. 1300 = A.D. 1884, at the Muḥammadi Press, Lahore, and again at the Mujtabā'ī Press, Dehli, A.D. 1903.

Written in good Naskh.

Dated A.H. 1083.

No. 238.

fol. 464; lines 25; size $9\frac{1}{2} \times 4$; 9×6 .

جمع مسانيد ابي حنيفة

JAM'U MASÂNÎDI ABÎ HANÎFA.

(also called Musnadu Khwârazmî, مسند خوارزمي)

A collection of Musnad Ḥadīṣ transmitted from Abū Ḥanīfa, by the following 14 authors:—

I. Abū Muḥammad 'Abdallāh bin Muḥammad bin Ya'qūb bin al Ḥārīṣ al Ḥārīṣī, أبو محمد عبد الله بن محمد بن يعقوب بن العارف, (d. A.H. 340 = A.D. 952, see al Jawāhir al Muḍṭyah, fol. 130).

II. Ḥāfiẓ Abū'l Qāsim Ṭalḥa bin Muḥammad bin Ja'far, الحافظ أبو القاسم طلحة بن محمد بن جعفر, (d. A.H. 380 = A.D. 992).

III. Ḥāfiẓ Abū'l Ḥasan bin Muḥammad bin Muẓaffar bin Mūsā bin 'Isa bin Muḥammad, الحافظ أبو الحسن بن محمد بن مظفر بن موسى, (d. A.H. 374 = A.D. 986).

IV. Ḥāfiẓ Abū Na'im Aḥmad bin 'Abdallāh bin Aḥmad al Iṣfahānī, أبو نعيم أحمد بن عبد الله بن أحمد الإصفهاني, (d. A.H. 430 = A.D. 1039).

V. Abū Bakr Muḥammad bin Abdalbāqī bin Muḥammad al Anṣārī, أبو بكر محمد بن عبد الباقي بن محمد الانصاري (d. A.H. 303 = A.D. 915).

VI. Abū Aḥmad 'Abdallāh bin 'Adī al Jurjānī, أبو احمد عبد الله بن عدي الجرجاني (d. A.H. 365 = A.D. 977).

VII. Ḥasan bin Ziyād al Lu'lu'i, حسن بن زياد اللؤلؤي (d. A.H. 204 = A.D. 820).

VIII. Ḥāfiẓ 'Umar bin al Ḥasan Ashnānī, الحافظ عمر بن حسن الاشناني (d. A.H. 347 = A.D. 961).

IX. Ḥāfiẓ Abū Bakr Aḥmad bin Muḥammad bin Khālīd, الحافظ أبو بكر احمد بن محمد بن خالد الكلاعي (d. A.H. 305 = A.D. 821).

X. Ḥāfiẓ Abū 'Abdallāh Muḥammad bin Ḥusain bin Muḥammad al Khusraw, الحافظ أبو عبد الله محمد بن الحسين بن محمد بن خسرو (d. A.H. 523 = A.D. 1129).

XI. Imām Abū Yūsuf Qādī al Quḍāt, امام أبو يوسف قاضي القضاة (d. A.H. 182 = A.D. 797). The collection of Musnad traditions narrated by Abū Yūsuf is called نسخة أبي يوسف.

XII. (a) Imām Muḥammad bin al Ḥasan ash Shaibānī, امام محمد بن الحسن الشيباني (d. A.H. 180 = A.D. 804). The collection of traditions narrated by Imām Muḥammad is called نسخة امام محمد.

(b) A few Musnad Ḥadīṣ quoted by Imām Muḥammad from Abū Ḥanīfa which are mentioned in his work al-Āṣār.

XIII. Ḥammād, son of Abū Ḥanīfa, شيخ حماد ولد أبي حنيفة (d. A.H. 196 = A.D. 812).

XIV. Abū al Qāsim 'Abdallāh bin Muḥammad bin Abī al 'Awām, أبو القاسم عبد الله بن محمد بن أبي العوام (d. A.H. 405 = A.D. 1014).

Author: Abū'l Mu'ayyid Muḥammad bin Muḥammad al Khawārazmī, أبو الموييد محمد بن محمد الخوارزمي the geographer, who was born in Khawārazm in A.H. 593 = A.D. 1197. He studied jurisprudence under Ṭāhir bin Muḥammad al Ḥafṣī, and travelled to Bagdād and Damascus, where he studied Ḥadīṣ, and then returned to Khawārazm, of which

place he was appointed Khatīb and Qāḍī. A few years later he resigned the appointment and went to Mecca to perform the pilgrimage, and from Mecca he came to Egypt, and then to Damascus, and thence to Bagdād, where he delivered lectures on jurisprudence till his death in A.H. 665 = A.D. 1266. For his life see: al Jawāhir al Muḍīyah, fol. 128^b; Tāj at Ṭabaqāt, vol. viii., fol. 97; Hāj. Khal., vol. ii., p. 320; Brock., vol. i., p. 169.

Beginning:—

يقول اضعف عباد الله تعالى واحقرهم واحوجهم الى عفره وافقرهم
محمد بن محمد الخوارزمي مولدا الحمد لله الذي سقانا بطوله من
اصفى شرائع الشرائع

The author, in his preface, says that when he was in Syria he heard that some ignorant Syrian, out of evil motive and malice, condemned Abū Ḥanifa for his weakness in Ḥadīṣ, and for having left no composition on the same; hence the present work.

No MS. copy of the work is mentioned in any catalogue, but the work was printed in Dehli in A.H. 1300 = A.D. 1884, and again at the Dāirat al Ma'arif Press, Hyderabad, in 1916.

Written in good Naskh.

Dated A.H. 1246.

No. 239.

fol. 188; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; 9×5 .

Another correct copy of the first part of the same, designated here as الجزء الاول من مسند الامام, corresponding with foll. 1-296 of the preceding copy.

Written in good Naskh.

محمد كامل بن صالح مصد الكتابي الحنفى مذهبا

No. 240.

fol. 225; lines 16; size $11\frac{1}{4} \times 7\frac{1}{2}$; 9×5 .

[شرح مسند أبي حنيفة]

[SHARHU MUSNADI ABÎ HANÎFA.]

A commentary on the Musnad of Abû Hanîfa, transmitted from him by Ḥasan bin Ziyād al Lu'lu'î (*d.* A.H. 204 = A.D. 820), and according to Ḥarîṣî's (*d.* A.H. 340 = A.D. 952) narration, arranged by Qâsim bin Ḥasan (*d.* A.H. 879 = A.D. 1474). The arrangement and division are the same as are generally observed in Arabic works on jurisprudence. A note on the margin of the title-page says that the present commentary is by Mullâ 'Âbid Sindhî, on the Musnad according to the narration of Ḥaṣkafî, شرح مسند أبي حنيفة بروایت حصکفی از ملا عابد سندھی. This however cannot be so, since the text does not agree with Ḥaṣkafî's work (see above, No. 235). The contents of the text are exactly the same as those of the Musnad according to Ḥarîṣî's narration, mentioned in Berlin, No. 1255.

Mullâ 'Âbid Sindhî was born in Sindh, and was taken to Arabia by his father, who settled there. He received his education in Yaman, acquiring considerable knowledge in many branches of learning, especially in Ḥadîṣ. He died in Medina in A.H. 1257 = A.D. 1841, and was buried in the cemetery called al Baqî'. It has been mentioned in Ḥadâiq al Ḥanafîya, p. 473, that 'Âbid composed a commentary on the Musnad under the title of Al Mawâhib al Laṭîfah. The present copy is incomplete, and begins abruptly with كتاب النكاح, and the name of the commentator as well as that of the commentary are not found.

The commentator refers in some places to Yaman, and praises it very highly. On fol. 172^b, he says that he secured an autograph copy of the commentary by Mullâ 'Alî Qârî (see No. 237).

لکنی وجدت الشرح بخط علي القاري بمدينه منوره علي صاحبها
افضل الصلوة والسلام في سنة ثلثين ومائه والاف

This fact and the above note taken together give some reason to think that the commentary is by Mullâ 'Âbid Sindhî. For that author's life, see Ḥadâiq al-Ḥanafîya, p. 473.

Beginning:—

كتاب النكاح ابو حنيفه من القاسم بن عبد الرحمن بن عبد الله
بن مسعود الكوفي يكتلى بابي عبد الرحمن تولى الفقهاء بالكوفة

The work has not been printed.

Written in ordinary Nasta'liq.

Not dated, apparently 13th century A.H.

No. 241.

fol. 344; lines 20; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{8} \times 4$.

مسند ابي داؤد الطيالسي

MUSNADU ABÎ DÂ'ÛD AT ṬAYÂLASÎ.

An old and extremely rare copy of Musnad Ṭayâlasî, containing a collection of Musnad Ḥadîṣ.

By Sulaimân bin Dâ'ûd, سليمان بن داؤد, commonly called Abû Dâ'ûd At Ṭayâlasî, the well-known traditionist of Baṣra, who studied Ḥadîṣ under شعبه بن حجاج البصري (d. A.H. 150 = A.D. 767), ابن عون البصري (d. A.H. 160 = A.D. 777), and others. He died in A.H. 204 = A.D. 820. For his life see: Ḥuffâẓ, vol. i., p. 322; Mir'ât al Janân, fol. 108b; Hâj. Khal., vol. ii., p. 231.

Beginning with Isnâd thus:—

به نستعين رب تم بعونك اخبرنا القاضي ابو المكارم احمد بن
محمد بن عبد الله بن عبد الرحمن بن محمد بن قيس اللبان المعدل
قرأة عليه وانا اسمع باصفهان في سنة اثنين وتسعين وخمسمائة قيل
به اخبركم ابو علي الحسن بن احمد بن الحسن الحداد المقرئ قراءة
عليه وانت تسمع في محرم سنة اثنتي عشرة وخمسمائة فاقره قال
اخبرنا الامام ابو نعيم احمد بن عبد الله بن احمد بن فارس العافظ
قرأة عليه وانا اسمع (في المحرم سنة اثنين وعشرين واربعمائة) اخبرنا
ابو محمد عبد الله بن جعفر بن احمد بن فارس (قرأة عليه في اربع

واربعين وثلاثمائة) قال حدثنا ابو بشر يونس بن حبيب قال حدثنا ابو داؤد الطيالسي قال احاديث ابي بكر رضي الله تعالى عنه

The portions within brackets in the above Isnād were added by some readers, apparently of the 7th century A.H.

The present Musnad is divided into eleven Parts, most of which begin with Isnād.

Part I., foll. 1-38.

Part VI., foll. 159-199.

Part II., foll. 39-97.

Part VII., foll. 200-229.

Part III., foll. 78-108.

Part VIII., foll. 230-256.

Part IV., foll. 109-126.

Part IX., foll. 257-286.

Part V., foll. 127-158.

Part X., foll. 287-317.

Part XI., foll. 318-344.

Each Part except the ninth, which is slightly defective at the end, bears towards the end autograph sanads and notes of male and female traditionists, numbering not less than 300 in all, of the 7th and 8th centuries A.H., who studied from the present copy. Of these the following are important:—

I., fol. 344. Sanad dated A.H. 685. The writer of this sanad, who does not reveal his name, says that 'Affaddin Abū Ibrāhīm Ishāq bin Yahyā (d. A.H. 715 = A.D. 1315), the owner of the copy, Abū 'l 'Ulā Maḥmūd al Bukhārī (d. A.H. 700 = A.D. 1300), As'ad Ḥamza (d. A.H. 735 = A.D. 1336), and others, while studying a copy of the work belonging to the Madrasah Nūriya under 'Alī bin Aḥmad bin 'Abdalwāhid (d. A.H. 690 = A.D. 1291), in the Madrasah Diyā'iya, Damascus, compared the present MS. with that copy and received sanads for narrating the Ḥadīṣ of the present work from 'Alī bin Aḥmad, a pupil of Qāḍī Abū al Makārīm Aḥmad bin Muḥammad (d. A.H. 597 = A.D. 1202) and Abū Ja'far Muḥammad bin Aḥmad (d. A.H. 603 = A.D. 1206). It is also stated here that the students finished all the eleven parts of the MS. in eleven sittings, each of which is marked on the margin.

سمع جميع هذه المجلدة وهي جميع كتاب المسند تأليف الامام ابي داؤد الطيالسي رحمه الله على الشيخ الامام الاعلم الكبير العلامة بقرية المشائخ مسند الشام رحلة الطلبة فخر الدين ابي الحسن علي بن احمد بن عبد الواحد بن احمد المقدسي قراءة باجازه من ابي المكارم احمد بن محمد بن عبد الله بن اللبان و ابي جعفر محمد بن احمد الصيدلاني بسماعهما من ابي علي الحداد ويسماع شيخنا المسمع ايضا من اوله الى قوله في ترجمة عدي بن حاتم وسواله النبي صلى

الله عليه وسلم عن ابيه وقوله ان ابي كان يصل الرحم الحديث ومن
 اول مسند النساء الى الافراد عن انس بن مالك ومن ترجمة هضاض
 عن ابي هوييرة الى اخر الكتاب عن الامامين موفق الدين ابي محمد
 عبد الله بن محمد قدامة وعز الدين الفتح محمد بن العافظ عبد
 الغني بن عبد الواحد بن علي بن سرور المقدسي بسماع موفق الدين
 بن ابي الفتح محمد بن عبد الباقي بن البطي بسماعه من ابي الفضل
 احمد بن الحسن بن احمد الحداد وبسماع عز الدين من ابي البكارم
 اللباني المذكور بسماعه من ابي الحسن احمد الحداد بسماعهما من
 العافظ ابي نعيم احمد بن عبد الله بن احمد بن اسحق عن ابي محمد
 عبد الله جعفر بن احمد بن فارص عن ابي بشر يونس بن حبيب بن
 عبد القاهر العجلي عن الامام ابي داود سليمان بن داود بن الجارود
 الطيالسي رحمة الله عليه بقراءة الشيخ الامام الاعلم نور الدين ابي
 الحسن علي بن مسعود بن نفيس الموصلي ثم الحلبي ابقاه الله الجماعة
 السادة الفضلاء صاحب هذه النسخة المولى الصدر الامام العالم
 الرئيس النبيل عفيف الدين ابو ابراهيم اسحق بن يعقوب بن ابراهيم
 الامدي ادام الله فضائله والولد السعيد مؤيد الدين ابو المعالي اسعد
 بن الصدر الكبير الرئيس عز الدين ابو يعلى حمزة بن الصدر الكبير
 مؤيد الدين اسعد بن المظفر التميمي المعروف بابن القلانسي بفوات
 المجلس الاخير وقد اعيد له فكل له سماع جميع هذا الكتاب وشهاب
 الدين ابو العباس احمد بن عمر بن محمد بن علي الصالحي الكاتب
 وابو الفضل يوسف وابو العباس احمد ابنا الشيخ شعبان بن يونس بن
 شعبان بن ابي الفتح العدوي وعلاء الدين ابو الحسن علي بن عثمان
 بن احمد بن اليزدي وابو العباس احمد وابو عبد الله محمد ابنا عبد
 العزيز بن احمد بن المعلم الساغوري وشمس الدين ابو الفضل عبد
 الاحد وابو الفتح عبد الملك وابو عبد الله محمد بنو سعد الدين ابي
 محمد سعد الله بن عبد الاحد بن سعد الله بن نعيم الهرازي ومثبت
 الامامه ابو العلاء محمود بن ابي بكر بن ابي العلاء بن علي بن ابي العلاء

البخاري الكلاباذي الفرضي اصله الله وسمع بفوت المجلس الاول
 والسابع شمس الدين ابو حفص عمر بن الشيخ العلامة شرف الدين
 ابي العباس احمد بن ابراهيم بن سباع الفراري وسمع المجلس الاول
 والثالث والسابع الشيخ حسن بن صدقة بن ابي الفضل الحراني الضري
 وسمع المجلس الثالث والخامس والسادس والسابع الفقيه شمس الدين
 ابو عبد الله محمد بن ابراهيم بن غنائم المهندس واخوتها ابو
 بكر وعلي واحمد وسمع المجلس الرابع والخامس والسادس
 شيخنا العالم شهاب الدين ابو الطاهر احمد بن يونس بن احمد بن
 بركة الاربلي وسمع المجلس الثالث والرابع منصور بن محمد بن
 علي القضاعي الدمشقي واخوه ابراهيم وسمع المجلس الخامس
 عمر بن حسن وصح وثبت احد عشر مجلسا وهي معلمة كلها في
 الحواشي اخرها يوم الاثنين الخامس والعشرين من صفر سنة خمس
 وثمانين وستمائة بالجامع المظفري وبالمدرسة الضيائية بسفح قاسيون
 ظاهر دمشق المعروفة واجاز الشيخ المسمع فخر الدين المذكور فسح
 الله مدته لمن سمعه او شبا منه جميع ما يجوز له روايته والحمد لله
 وحده وصلوته على سيدنا محمد النبي الامي وآله الطاهر بن امهات
 المؤمنين وكانت القراءة من نسخة الوقف بدار الحديث النورية وعرضت
 بها هذه النسخة حال القراءة وصح وثبت

It is attested by 'Alī bin Aḥmad 'Abdalwāhid, mentioned above, thus:—

صح ذلك كتبه علي بن احمد بن عبد الواحد المقدسي

A similar sanad, agreeing almost verbatim with this, and attested likewise by the same 'Alī bin Aḥmad 'Abdalwāhid, is found on fol. 38^b.

II., fol. 255^a. A note dated A.H. 707 says that the writer of this, 'Abdallah bin Aḥmad bin 'Abdallah (d. A.H. 737 = A.D. 1337), studied the work jointly with Dahabī (d. A.H. 740 = A.D. 1348), Ba'li (d. A.H. 723 = A.D. 1323), and others, from the present copy, under Ibn an Nuḥḥās (d. A.H. 710 = A.D. 1310), in the Madrasah Ashrafiya of Damascus.

سمع جميع هذا الجزء وهو الثامن من مسند ابي داؤد الطيالسي
 علي الشيخ الفاضل المسند المعبر كمال الدين ابن الفضل اسحق بن

ابي بكر ابراهيم بن النحاس بساعه من ابي العجاج يوسف بن خليل
بساعه (sic) بقرأة الامام العالم الحافظ شمس الدين ابو عبد الله محمد
بن احمد بن عثمان الذهبي فخر الدين عبد الرحمن بن محمد بن عبد
الرحمن البجلي وشمس الدين محمد بن سالم بن عبد الناصر والشيخ
محمد بن احمد بن سليمان وكاتب السماع عبد الله بن احمد بن عبد
الله المقدسي عفي الله عنهم يوم الاثنين الثالث عشر من المحرم
سنة تسع ومبعمائة بدار الحديف الاشرفيه بدمشق حوال قلعتها
وصلوته على سيدنا محمد وآله وسلم

III., fol. 218. A note dated A.H. 675 says that Yūsuf bin 'Abdarrahmān al Mizzi, the author of *Tuhfah* (Nos. 229-232), and 'Abdallah bin Muḥammad bin Tarkhān (d. A.H. 735 = A.D. 1335), and others, studied this copy under 'Alī bin Aḥmad bin 'Abdalwāhid al Maqdisī in Damascus.

سمع جميع مسند ابي داؤد الطيالسي على الشيخ الامام الفقيه
بقية المشائخ فخر الدين ابي الحسن علي بن احمد بن عبد الواحد
ابن البخاري المقدسي باجازه من ابي المكارم اللبان وابي جعفر
الصيدلاني من ابي علي الحداد بقرأة وجه الدين عبد الرحمن
البستي ابو عبد الله محمد بن ابي بكر بن محمد بن طرخان وحسن
ويحيى بن ابراهيم بن احمد واحد بن الشريف محي الدين يحيى بن
ابي طالب الحسيني وكاتب السماع يوسف بن الزكي عبد الرحمن بن
يوسف المزني وآخرون في مجالس اخرها يوم الثلاثاء العاشر من جمادى
الاولى سنة خمس وسبعين وستمائة بسفح جبل قاسيون

IV., fol. 196^b. A note dated A.H. 713 says that 'Abdallah bin Khalil al Makki (d. A.H. 777 = A.D. 1377) studied this copy under the owner of the copy, 'Afifaddin, who studied the work under Ibn Khalil (d. A.H. 648 = A.D. 1250) and under 'Alī bin Aḥmad al Maqdisī.

الحمد لله قرأت هذا الجزء وهو الخامس من مسند الطيالسي على
الشيخ الامام العالم الفاضل المحدث المسند عفيف الدين اسحق بن
يحيى الامدي بساعه فيه علي ابن الخليل وساعه علي الفخر ابن
البخاري مسندهما وصح بمنزله بسفح قاسيون رابع عشر من رمضان

منه ثلاث عشرة وسبعائة قال ذلك كتبه الفقير الي الله تعالى عبد
الله بن محمد بن ابي بكر بن خليل المكي

V., fol. 160^a. The female traditionists Fāṭimah, Khudaija, and Zainab studied this copy under the above-mentioned 'Afifaddin and under Al Mizzi, the author of Tuhfah.

The copy, though not dated, was evidently written in or before the 7th century A.H. No other MS. copy of the work seems to be extant.

A printed edition of the work, exclusively based on this MS., but omitting the notes and sanads, appeared from the Da'irat al Ma'arif Press, Hyderabad, 1902.

No. 242.

fol. 600; lines 15; size 10 × 6; 7 × 3.

مسند امام احمد بن حنبل

MUSNADU IMĀMI AḤMAD BIN ḤANBAL.

A collection of Musnad Ḥaḍiṣ.

By Abū 'Abdallah Aḥmad bin Muḥammad bin Ḥanbal, ابو عبدالله احمد بن محمد بن حنبل, founder of the Ḥanbalī school. He traced his descent from the prophet Ibrāhīm, and was born on the 12th Rabi', A.H. 164 = A.D. 700, in Bagdād, where he was brought up. He was originally a follower of the Imām Shāfi'ī (d. A.H. 204 = A.D. 820), and studied jurisprudence under him in Bagdād for a considerable time. Afterwards he attended lectures on Ḥaḍiṣ for four years under Hushaim bin Bashīr (d. A.H. 188 = A.D. 804), who, it is said, knew by heart 20,000 traditions. See Ḥuffāz, vol. i., p. 226. In Yaman he studied under 'Abdarrazzāq (d. A.H. 211 = A.D. 827) and others.

He is an admitted authority on tradition. Bukhārī and Muslim have quoted Ḥaḍiṣ from him. He was severely and repeatedly punished by the Caliph Mutawakkil-billah (A.H. 232-247 = A.D. 847-861) for not supporting the theory of خلق قرآن (Creation of the Qur'an), and finally for the same reason he was sent to jail. Shortly after his release from jail he died at Bagdād in A.H. 241 = A.D. 855. For his life and work see: Ḥuffāz, vol. ii., p. 118; Mir'at al Janān, fol. 156; Ibn

Khallikān, vol. i., p. 17; *Ṭabaqāt Subkī*, vol. i., fol. 430; *Tahdīb al Asmāʾi*, fol. 133; *Ṭabaqāt Abū Yaʿla*, fol. 2; *Hāj. Khal.*, vol. ii., p. 230; *Brock.*, vol. i., p. 132; *Iktifa al Qunūʿ*, p. 158.

The present copy is designated on the title-page as the First Volume; it corresponds with vol. i., Cairo edition, A.H. 1313, and with a portion of vol. ii., pp. 1-58.

Beginning with Isnād thus:—

قال الشيخ هبة الله بن محمد بن عبد الواحد بن احمد بن الحسن الشيباني قراءة عليه وانا اسمع . . . قال حدثنا عبد الله . . . قال حدثنا ابي . . . قال اذا سمعت من رسول الله صلى الله عليه وسلم حديثا الن

According to the author's son 'Abdallah, the 40,000 Ḥadīṣ included in this work consist of selections from 700,000.

قال ابو عبد الله خرج ابي المسند من سبعة الف حديث

See *Subkī*, vol. i., fol. 430^a.

It is stated by reliable authorities that 'Abdallah arranged the present collection in order after his father's death, and divided it into the following 18 classes:—

- | | |
|--------------------------|--------------------------|
| I. مسند عشرة مبشرة | X. مسند ابي سعيد الخدري |
| II. مسند اهل البيت | XI. مسند جبر بن عبد الله |
| III. مسند ابن مسعود | XII. مسند مكيعين |
| IV. مسند ابن عمر | XIII. مسند مدفيعين |
| V. مسند ابن عمر واي رمته | XIV. مسند كوفييين |
| VI. مسند عباس | XV. مسند بصريين |
| VII. مسند ابن عباس | XVI. مسند شامييين |
| VIII. مسند ابي هريرة | XVII. مسند انصار |
| IX. مسند انس بن مالك | XVIII. مسند نساء |

Later on, Ibn Malik Qaṭi'ī (d. A.H. 360 = A.D. 972), the pupil of 'Abdallah bin Imām bin Ḥanbal, divided the work into several parts, which Ḥasan bin 'Alī, the pupil of Qaṭi'ī, arranged in 172 parts. The present copy contains nine classes of the Musnad according to 'Abdallah's division of the work.

For other copies of the work see: Berlin, 1257; Houstama, 702;

Cairo, 135; Ḥaḍ, 125, 448-9; A.S., 890-93; Dāmād Pasha, 389-93; Köpr., 411; Damascus, 253-9.

Written in ordinary Nasta'liq.

Not dated; apparently 13th century A.H.

No. 243.

fol. 231; lines 45; size 12 × 9; 10 × 8.

Another copy of the Musnad, containing five classes of Musnad; designated on the title-page as the Second Volume.

I. Foll. 1-39. مسند مكيس, corresponding with vol. iii., pp. 400-503, of the printed edition.

II. Foll. 39-69. مسند مدفيين, corresponding with vol. iv., pp. 1-88.

These two classes of the Musnad are written in a very fine Naskh.

Dated Damascus, A.H. 1127.

Scribe أحمد بن محمد بن عبد الله

According to the colophon on fol. 69^b, these two classes of Musnad consist of eleven parts of Qaṭi'i's division of the work.

III. Foll. 70-122. مسند شاميين, corresponding with vol. iv., pp. 89-238, of the printed copy.

IV. Foll. 123-185. مسند كوفيين, corresponding with vol. iv., pp. 239-417, of the printed edition.

V. Foll. 186-231. مسند بصريين, corresponding with vol. iv., pp. 418-447, and pp. 1-328 of vol. v.

These last three classes are written in good Naskh.

Dated A.H. 1128.

Scribe محمد البغدادي

The scribe, in the colophon, designates these portions as the second part of the Musnad.

No. 244.

fol. 256; lines 45; size 12 × 9; 10 × 5.

Continuation of the above copy, designated here as the Third Volume, containing the following two classes of the Musnad.

I. Foll. 1-126. مسند انصار, corresponding with pp. 329-447 of vol. v., and pp. 1-28 of vol. vi. of the printed edition.

It consists of 13 parts according to Qaṭi'i's division, as would appear from the following marginal notes:—

Marginal note on fol. 1: السابع عشر من مسند احمد بن حنبل

Marginal note on fol. 126: التاسع والعشرون من مسند احمد بن حنبل

It is stated in the following colophon that the scribe transcribed the present copy from a reliable copy belonging to the Madrasah of Abū 'Umar in Damascus, bearing the old notes of the traditionists who studied from the copy:—

آخر مسند الانصار علي التمام قال كاتبه احمد بن محمد بن عبد الله الحموي قد كتبت هذا المسند . . . علي الاصل المنقول عنه هذه النسخة المباركة وهي النسخة الموقوفة علي مدرسة الشيخ ابي عمر وهي نسخة جليلة المقدار مقروءة علي عدة مشائخ اخيا ومادات ثقاه نقاد

Written in very fine Naskh.

Dated A.H. 1127.

II. Foll. 127-256. مسند عائشه, corresponding with pp. 29-447 of vol. vi. of the printed edition.

Written in good Naskh.

Dated A.H. 1128.

Scribe محمد البغدادي

No. 245.

fol. 242; lines 23; size $9 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

Another old and valuable copy of part of the same Musnad. It consists of two classes of Musnad in 12 parts, and comprises 1776 Ḥadīṣ, corresponding with pp. 400-500 of vol. iii., and pp. 1-88 of vol. v. of the printed edition.

A note on the title-page says that the copy was for some time in the possession of Sayyid Ismā'il of Egypt.

It would appear from a mutilated note on fol. 242 that the MS. was studied in A.H. 733.

سمعت جميع المسند الصحيح الجامع المسند عن الصحابة الثقات
المكيين والمدنيين عن مسند الامام الحافظ ابو عبد الله احمد بن
حنبل شيخ الحفاظ السهالي (sic) سنة ثلث وثلثين ومبعمائة

Another note towards the end tells us that Aḥmad az Zafṭāwī, a descendant of Sirāj al Hindī, Qāḍī al Quḍāt of Egypt (d. A.H. 773 = A.D. 1372, see Ḥusn al Muḥāḍarah, fol. 234), sold this copy to the Madrasah Muḥmādiyya in Samarqand; and another note towards the end says that in A.H. 633 the present copy was compared with a copy of the Musnad by Shaiḫ Muḥammad Khalīl al Makki (d. A.H. 648 = A.D. 1250).

بلغ مقابلة ومساخاً علي المسند علي الشيخ الزاهد الورع امام
المسلمين الشيخ محمد الخليل المكي سنة ثلاث وثلثين ومستمائة

Towards the end of the 11th part a note on fol. 202b says that it was studied by Aḥmad bin Muḥammad bin 'Umar bin 'Abdallah bin 'Abd an Nāṣir under Shaiḫ Muḥammad al Khalīl. This Aḥmad, according to the autograph note of his father, was born in A.H. 603.

ولد احمد الشهير بسعيد احمد بن محمد بن عمر . . . يوم الجمعة
شعبان سنة ثلث ومستمائة احسن الله العاقبة

محمد بن عمر بن عبد الله بن عبد الناصر
بن احمد بن اسمعيل

Written in good Naskh, in or before A.H. 633.

No. 246.

fol. 261; lines 35; size $11\frac{1}{2} \times 8$; $8\frac{1}{2} \times 5$.

Another copy of part of the same Musnad, designated here as the 5th part, **الجزء الخامس**

The present part begins with Ḥadīṣ of Musnad narrated by the Prophet's wife and other females, and ends with the last Ḥadīṣ of the same, corresponding with pp. 29-467 of vol. vi. of the Cairo edition.

The following colophon says that the present copy was written in A.H. 1124, and the transcription of the present part, as well as the previous parts, was made in Mecca.

هذا اخر مسند النساء - وكان الفراغ من كتابة هذا الجزء وهو الجزء الخامس من المسند منه حادي وعشرين بعد المائة والالف وهذا الجزء والاربعة الاجزاء قبلها كتبها اقل عباد الله واحوجهم الى عفو القاضي سليمان بن محمد بن خليل بمكة المشرفة

Written in good Naskh.

Scribe سليمان بن محمد بن خليل

No. 247.

fol. 583; lines 29; size $13 \times 9\frac{1}{2}$; 10×7 .

Another copy of the same Musnad, in four volumes, of which the fourth or last volume is wanting.

VOL. I.

Beginning as usual, and ending with the last Ḥadīṣ of Abū Ramiṣa Taimī, corresponding with vol. i. and vol. ii., pp. 1-227, of the Cairo edition.

Written in good Naskh.

Not dated; apparently A.H. 1301.

No. 248.

fol. 571; lines 29; size $13 \times 9\frac{1}{2}$; 10×7 .

Vol. II.

Beginning with the Musnad of Abū Huraira, and ending with the last Ḥadīṣ of Musnad Jābir bin 'Abdallāh al Anṣārī, corresponding with vol. ii., pp. 228-475, and vol. iii., pp. 1-400, of the printed edition.

Written in good Naskh.

Dated A.H. 1302.

No. 249.

fol. 425; lines 29; size $13 \times 9\frac{1}{2}$; 10×7 .

Vol. III.

Beginning with the Musnad of Ṣafawān, and ending with the following:—

حدثنا عبد الله حدثني ابراهيم بن اسحق ثنا ابن المبارك عن
يونس بن الزهرري حدثني عبد الله بن عبد الله بن عتبة بن مسعود
ان رجلا من اصحاب النبي صلى الله عليه وسلم حدثه انه سمع النبي
صلى الله عليه وسلم قال اذا كان احدكم في الصلوة فلا يرفع بصره
الى السماء

Corresponding with vol. iii., pp. 400-503, and vol. iv. and vol. v., pp. 1-295, of the printed edition.

Written in A.H. 1307.

The MSS. Nos. 247-249 were presented to the Library by 'Abdalmajid, a zamindar of Patna, in 1914.

No. 250.

fol. 339 ; lines 25 ; size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

حاشية مسند احمد بن حنبل

ḤĀSHĪYATU MUSNADI AḤMAD BIN HANBAL.

An incomplete copy of a gloss on the Musnad of Aḥmad bin Ḥanbal, dealing with the difficult words and passages used in it.

By an anonymous author. He quotes various authors ; the latest of them is Mulla 'Alī Qārī (*d.* A.H. 1014 = A.D. 1605), whom he mentions on fol. 302 thus:—

ورده المحقق القاري في شرح الشئال

In the *Ithāf an Nubla*, p. 142, it is said that Abū 'l Ḥasan 'Abd-al-ḥādī (*d.* A.H. 1139 = A.D. 1730) compiled a gloss on the Musnad in 50 Kirasa, each Kirasa = 10 foll. The present incomplete copy consists of 34 Kirasa. There is some reason to think 'Abd-al-ḥādī to be the author of the present gloss.

Beginning:—

الحمد لله رب العالمين وصلى الله على سيدنا محمد وصحبه وسلم
وبعد فهذا تعليق لطيف على مسند الامام احمد بن حنبل رضي الله
تعالى عنه مقتصر على ذكر ما يحتاج اليه القاري والمدرس من ضبط
اللفظ وايضاح الغريب والاعراب قدر ما يسره الله تعالى ان شاء الله تعالى

A note, dated A.H. 1312 = A.D. 1894, on the title-page says that the Librarian of the Āṣifiya Library of Hyderabad gave the MS. to the founder of this Library, and received certain MSS. from him for the present copy.

این نسخه حاشیه مسند امام احمد رحمه الله در مبادله بعضی کتب که
در کتابخانه آصفیه موجود نبوده بکتاب خانۀ موسومۀ باورینتل پبلک

لا تيريري واقع بالكي بزر پشته بنا نموده مولوي خد العيش خان بهادر
داده شد

عماد احمد

٦ ربيع الثاني سنة ١٣١٢

مطابق ٢ اكتوبر سنة ١٨٩٤ ع

The present gloss is not printed.

This copy bears three seals of the Âsifiya Library.

Written in Naskh.

Not dated; apparently 12th century A.H.

No. 251.

foll. 23; lines 25; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

القول المسدد

AL QAUL AL MUSADDAD.

A work opposing the theory of certain traditionists that the Musnad of Aḥmad bin Ḥanbal includes false Ḥadīṣ.

By Aḥmad bin 'Alī bin Muḥammad bin 'Alī bin Ḥajar al 'Asqalānī, احمد بن علي بن محمد بن علي بن حجر العسقلاني, who died in A.H. 852 = A.D. 1449. For his life see the present vol., p. 49, no. 159.

Beginning:—

الصد لله الحكيم فلا يتوجه الانتقاض لا حكامه ولا الانتقاد لا قواله
فلا يخفى عليه مثقال الدر من الوجود ولا اخف من مثقاله الخ

In the preface Ibn Ḥajar says that he studied a treatise under his teacher Ḥāfiẓ Zainaddīn al 'Irāqī (d. A.H. 806 = A.D. 1404), who in the said work had pointed out that nine Ḥadīṣ in the Musnad were false Ḥadīṣ. Ibn Ḥajar made notes of all doubtful points on the margin of the said treatise, and in A.H. 819 wrote the present work in defence of the Musnad. 'Irāqī's treatise has been transferred *verbatim* to the present work, and each of the nine Ḥadīṣ is followed by Ibn Ḥajar's defence.

وقد رأيت قبل ان نخوض في حديث الاجوبة او توجه الرد او تعقبه
ان اذكر سياق ما اورده الشيخ على الولا على نص ما كتبه في المذكور

ثم اذكر من الاحاديث المذكورة على طريقة اهل الحديث من غير
تعسف ولا تكلف

‘Irâqî’s treatise begins on fol. 2^b thus:—

الحمد لله وسلام على عباده الذين اصطفى واشهد ان لا اله الا الله
وحده لا شريك له الخ

‘Irâqî tells us in the preface that in A.H. 750 he was asked by some of his Hanbali friends to collect the false and weak Ḥadīṣ found in the Musnad; but, thinking that there were very few such Ḥadīṣ in the said work, he took no notice of his friends’ request. Subsequently, in A.H. 760, while studying the Musnad under علاء الدين ابو الحسن علي, he found that the Musnad contained many weak Ḥadīṣ and some false Ḥadīṣ; hence the present work.

On fol. 5b Ibn Ḥajar begins his replies thus:—

الحديث الاول منها سعيد بن المسيب الخ - قوله ان رسول الله
صلى الله عليه وسلم لم يقله ولا عمر ولا سعيد

This treatise is followed by Ibn Ḥajar’s reply concerning fifteen more Ḥadīṣ of the Musnad which are said by Abū ‘l Farj ‘Abdarrahmān al Jawzī (d. A.H. 597 = A.D. 1250) to be false Ḥadīṣ. Ibn Ḥajar quotes these fifteen Ḥadīṣ, and defends the Musnad.

The author’s colophon quoted here gives the date of composition as A.H. 819:—

قال مؤلفه عامله الله تعالى بلطفه فرغت منها تسعة عشرة وثمانمائة

The colophon is followed by a note in which the scribe, محمد بن خليل, says that in A.H. 848 he studied the present work under the author with Shamsaddin as Sakhâwî (d. A.H. 893 = A.D. 1490), and received the sanad for narrating the Ḥadīṣ in the work.

رواية كاتبه محمد بن خليل اللخمي عن المؤلف مساحاً بقرأة الشيخ
شمس الدين السخاوي ثالث عشر من شوال سنة ثمان واربعين

This sanad is verified by Ibn Ḥajar himself, thus:—

الحمد لله وسلام على عباده الذين اصطفى السماع والاجازة
صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي غفر الله له

Ibn Ḥajar made several corrections on the margin of the present copy with his own hand.

A note on fol. 5^b says that the present copy has been compared with the autograph copy by the author himself:—

مَسَاعًا وَمَقَابَلَةً بِأَصْلِ مُؤَلَّفِهِ عَلَى مُؤَلَّفِهِ لَطْفَ اللَّهِ تَعَالَى بِهِ

The work seems to be rare. We are not acquainted with any other copy of the work.

Written in good Naskh, A.H. 840.

No. 252.

fol. 175; lines 24; size $9 \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

الْمُنْتَخَبُ مِنْ مَسْنَدِ عَبْدِ بْنِ حُمَيْدٍ

AL MUNTAKHAB MIN MUSNADI 'ABD BIN HUMAID.

An abridgment from the author's larger work, called Al Musnad al Kabîr, consisting of Musnad Ḥaḍiṣ.

Author: 'Abd bin Ḥumaid bin Naṣr, عبد بن حميد بن نصر. Bukhārî, in his work Al Jâmi', supported by Dahabî in Ḥuffâẓ, vol. ii., p. 115, and Mir'ât al Janân, fol. 162, calls him 'Abdalḥamîd. The following note on the title-page of this copy states that the real name of the author is 'Abdalḥamîd, but that he is commonly known as 'Abd bin Ḥumaid; and this statement most probably is correct.

هذا مسند العافظ المحدث عبد الحميد الشهير بعبد بن حميد

Trustworthy authors, such as Dahabî and Yâqût, hold that the author belongs to Kus in Samarqand, while some others say that he belongs to Kush, a village in Jurjân. Towards the end it has been noted that Kus, with من, is correct: بالسین المهملة على الصحيح

'Abdalḥamîd, after receiving his education in different branches of learning, studied Ḥaḍiṣ under traditionists who are reckoned among the best authorities on Ḥaḍiṣ, such as:—

يزيد بن هارون (d. A.H. 206 = A.D. 842),

محمد بن بشير (d. A.H. 203 = A.D. 839),

علي بن حاصم (d. A.H. 201 = A.D. 837),
 حسين بن علي الجعفي (d. A.H. 203 = A.D. 839),
 ابو امامه (d. A.H. 201 = A.D. 837),

and others. Muslim and Turmuḍī, the authors of the 2nd and 4th canonical collections, have repeatedly admitted his authority in Ḥadīṣ, and quoted Ḥadīṣ from him. He died in A.H. 249 = A.D. 863. For his life see: Ḥuffāz, vol. ii., p. 115; Mir'at al Janān, fol. 162; Yâqût, vol. iv., p. 274; Ḥâj. Khal., vol. ii., p. 390; Berlin, No. 1116; Brock., vol. i., p. 157.

For other copies of the work compare: Berlin, 1261; Goth., 590; Jeni, 568; Köpr., 456. The work has not been printed.

Beginning with Isnād thus:—

اخبرنا الشيخ الصالح الثقة الامين ابو بكر محمد بن مسعود بن بهرون الطيب البغدادي سماعاً عليه في سنة ثلاث وستمائة قال انبأنا الشيخ الامام ابو الوقت عبد الاول بن عيسى بن شعيب السجزي الصوفي قال انا ابو الحسن عبد الرحمن بن محمد الداودي قال انبأنا ابو محمد عبد الله بن محمد بن حمويه السرخسي قال انا ابو اسحق ابراهيم بن حزم الشامي الخرسكي قال انبأنا ابو محمد عبد الحميد بن نصر الكسي قال حدثنا يزيد بن هارون انبأنا اسمعيل بن ابي خالد عن قيس بن ابي حازم عن ابي بكر الصديق رضي الله تعالى عنه قال انكم تقرؤون هذه الاية يا ايها الذين امنوا عليكم انقسام النح

The colophon runs thus:—

آخر المنتخبة من مسند عبد بن حميد الكسي رحمه الله عليه

The scribe of this copy, 'Abdarrahmān bin 'Uṣmān, towards the end, in his note dated A.H. 1310, says that the present MS. is a copy of an old one, which was compared with a copy bearing the notes of traditionists who studied in A.H. 553, under Sharif Yûnus who received the sanad for narrating the Ḥadīṣ of the present work from Abû 'l Waqt (d. A.H. 553 = A.D. 1159).

Written in ordinary Naskh.

Dated A.H. 1310.

No. 253.

fol. 270; lines 28; size $13 \times 9\frac{1}{2}$; 9×6 .

مسند الدارمي

MUSNAD AD DÂRIMÎ.

A collection of Musnad Ḥadīṣ.

By Abû Muḥammad ‘Abdallāh bin ‘Abdarrahmān bin Bahrām ad Dârimî as Samarqandî (أبو محمد عبد الله بن عبد الرحمن بن بهرام)، who was born in A.H. 181 = A.D. 818, and studied Ḥadīṣ under traditionists whose authority on the subject is undisputed, such as:—

نصر بن شمیل (d. A.H. 203 = A.D. 839),

يزيد بن هارون (d. A.H. 206 = A.D. 842),

معبد بن عامر (d. A.H. 208 = A.D. 844),

and others. He shortly proved himself a very prominent Muḥaddiṣ and was soon admitted to be an authority on the subject. Reliable traditionists of his age, such as:—

Muslim (d. A.H. 261 = A.D. 877),

Abû Dâ’ūd (d. A.H. 275 = A.D. 888),

Turmuḍî (d. A.H. 279 = A.D. 892),

narrated Ḥadīṣ on his authority.

He died in A.H. 255 = A.D. 896. For his life and work see: Ḥuffāz, vol. ii., p. 115; Mir’at al Janān, fol. 163; Taqrīb aṭ Ṭahḍīb, p. 206; Ḥāǰ. Khal., vol. ii., p. 340; Brock., vol. i., pp. 163–4.

Beginning:—

باب ما كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم
من الجهل والضلالة حدثنا محمد بن يوسف عن سفيان عن الأعمش
عن أبي وائل الخ

Ibn Ṣalāḥ (d. A.H. 643 = A.D. 1245) included the present work in Masānid (works on Musnad Ḥadīṣ); while some others, such as ‘Irāqī (d. A.H. 806 = A.D. 1404) and Ibn Ḥajar (d. A.H. 852 = A.D. 1449), do not count it as a work on Musnad Ḥadīṣ.

The work is highly regarded as genuine Ḥadīṣ, and according to some is considered equivalent to the six canonical collections.

It is said in Ḥuffāz, vol. ii., p. 115, that Dārimī compiled a commentary on the Qur'ān, which, however, does not seem to be extant.

For another copy of the work compare Lied, 1726.

The work has been lithographed in Cawnpore, A.H. 1293 = A.D. 1877.

Written in Nasta'liq.

Dated A.H. 1225.

Scribe محمد عظیم

No. 254.

fol. 224; lines 23; size $9 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4$.

Another copy of the same. Written in ordinary Naskh. Not dated; apparently 13th century A.H.

The present copy begins with Isnād thus:—

الحمد لله حق حده والصلوة والسلام على نبيّه اما بعد قال الفقير الى ربه الغني عفيف الدين جنيد بن جلال بن عمر البلباني ملكه الله نواصي الاماني سمعت على الست الصالحة ام الحسين فاطمه بنت القاضي شهاب الدين احمد بن قاسم العرازي كتاب مسند الدارمي رحمه الله من اوله الى اخره غير فوت لفظه بقرأه غيري عليها وهي سمعها على جدها الشيخ رضي الدين ابي بكر ابراهيم بن محمد بن ابراهيم الطبري قال اخبرنا الشيخان سليمان بن خليل العسقلاني والشيخ الاجل كمال الدين محمد بن عمر بن خليل العسقلاني مساعاً من كمال الدين محمد واجازة من عمه نجم الدين سليمان بن خليل - قال اخبرنا العافظ برهان الدين المصري مساعاً من الامام شديد الدين ابي الوقت عبد الاول بن عيسى بن شعيب الهروي السجزي قال شيخنا رضي الدين واخبرنا به غالباً الشيخ ابو عبد الله محمد بن ابي البركات ابي الغير الهداني اجازة مكاتبة في المسجد الحرام قال اخبرنا ابو الوقت عبد الاول اجازة عن ابي الحسين عبد الرحمن بن المظفر الداودي عن ابي محمد عبد الله بن احمد السرخسي عن ابي عيسى بن عمر

السمرقندي عن الامام ابي محمد عبد الله بن عبد الدارمي باب ما
كان عليه الناس قبل مبعث النبي صلى الله عليه وسلم من الجهل
والضلالة

The above Isnâd says that 'Afifaddîn Junaid, the eldest son of Jalâl Aḥmad bin 'Umar bin Muḥammad bin 'Umar al Balbânî (*d.* A.H. 796 = A.D. 1393), traditionist and scholar of the 9th century A.H. (see the present vol., p. 16), studied the present work under the female traditionist Faṭimah bint Aḥmad bin Qâsim (*d.* A.H. 783 = A.D. 1343, see Ad Durar al Kâminah, vol. ii., fol. 135), who studied the work under Raḍiaddîn Abî Bakr Ibrâhîm bin Muḥammad at Ṭabarî (*d.* A.H. 722 = A.D. 1322, see Ad Durar al Kâminah, vol. i., fol. 69^a), and received the sanad for narrating the Ḥadîṣ of the present Musnad from the above-mentioned Raḍiaddîn. The continuation of the sources of Raḍiaddîn for narrating the Ḥadîṣ of the present work ends with the author.

The above Isnâd gives us sufficient reason to hold that the original copy from which the present MS. has been transcribed belongs to the 9th century A.H.

No. 255.

fol. 198; lines 19; size $9\frac{1}{4} \times 7$; $6\frac{1}{4} \times 4\frac{1}{2}$.

الجلد الاول من فروس الاخبار

AL JILD AL AWWAL MIN FIRDAUS AL AKHBÂR.

The First Volume of Firdaus al Akhbar, also called Musnad ad Dailamî.

A collection of 10,000 Musnad Ḥadîṣ, with omission of Isnads, arranged in alphabetical order.

Author: Abû Shujâ' Shîrwaih bin Shahriyâr bin Finnâ Khusrân, ابو شجاع شيرويه بن شهریار بن فنا خسران. He was born in Ḥamadân, A.H. 445 = A.D. 1053, where he studied Shâfi'î jurisprudence and Ḥadîṣ under Yûsuf bin Muḥammad bin Yûsuf al Mustalamî, a Shâfi'î jurist and traditionist of the 5th century A.H., and several others. In Isfahân he studied under 'Abdalwahhâb bin Mundâ (*d.* A.H. 512 = A.D. 1118).

After that he travelled to Bagdād, and then to Qazwin, where he attended lectures of scholars and traditionists on Ḥadīṣ and other branches of learning. He died in A.H. 509 = A.D. 1115.

For his life and works see: Brock., vol. i., p. 344; Mir'ât al Janân, fol. 293^a; Ḥuffâz, vol. iv., p. 55.

It is stated in Ḥāj. Khal., vol. ii., p. 260, that the author's son Shahriyâr bin Abi Shujâ' (d. A.H. 558 = A.D. 1162) enlarged the present work by adding some Ḥadīṣ and Isnâd omitted by his father, and entitled it Musnad al Firdaus, and that this was abridged by Ibn Ḥajar (see No. 256).

The present copy is without the preface, and begins thus:—

ذكر الاحاديث الاوائل - فصل منها ما خلق الله عز وجل - ا ب ح ط
ع ب ابن عباس وابو هريرة وعبادة بن الصامت اول ما خلق القلم
بيده ثم خلق النور وهي الدواة ثم قال اكتب النح

The usual beginning, given in Ḥāj. Khal., vol. ii., p. 264, runs thus:—

ان احسن ما نطق به الناطقون النح

For other copies of the work see: Cairo, vol. i., p. 382; Berlin, 1278. The work has not been printed.

Written in good Naskh.

Not dated; apparently 7th century A.H.

No. 256.

fol. 312; lines 29; size 10 × 7; 7¼ × 5.

تسديد القوس بمسند الفردوس

TASDÎD AL QAUS BI MUSNAD AL FIRDAUS.

An abridgment of Musnad al Firdaus, arranged in alphabetical order. Musnad al Firdaus consists of 17,000 Ḥadīṣ.

By Aḥmad bin 'Alī bin Muḥammad bin Ḥajar al 'Asqalānī, أحمد بن علي بن محمد بن حجر العسقلاني, who died in A.H. 852 = A.D. 1449 (see No. 59).

Beginning:—

الحمد لله الملك الحفيظ المنفرد بالملك الاسمي الجامع المطلع
على الضائر اما بعد فاني كنت ادعى شيخنا الامام . . . المكنى
بابي الفضل العراقي يكشف كثيرا عن الاحاديث الغريبة
من مسند الفردوس الخ

In the colophon Ibn Hajar says that he completed the present work
in Muharram A.H. 852 (ten months before his death):—

وكان الفراغ من تعليقه يوم السبت الثالث من المحرم سنة ائنتين
وخمسين وثمانمائة

The words هكذا في البياض, "thus in the draft," and هكذا في الاصل, "thus in the original," frequently noted on the margin, suggest
that the present MS. was transcribed from an autograph copy. The
following note, written by one Muḥammad Murtaḍa, suggests that this
copy was written before the author's death in A.H. 852.

الحمد لله وحده كتب هذا الكتاب قبل وفاة مؤلفه العافظ ابن حجر
العسقلاني رحمة الله عليه بنحو عشرة اشهر والله اعلم - كتب محمد
مرتضى غفر له

Fol. 1 has been supplied in a later hand, apparently 11th century A.H.

The work is not mentioned in any catalogue.

The founder of the Library notes on the title-page that he paid
100 rupees for the present copy.

Written in good Naskh.

THE SHĪ'A CANONICAL COLLECTIONS OF TRADITIONS.

No. 257.

fol. 158; lines 55; size 11 × 6; 6 × 5½.

الكافي

AL KÂFÎ.

The First of the four Shī'a canonical collections of traditions.

Author: Muḥammad bin Ya'qūb bin Ishāq al Kulīnī, محمد بن يعقوب بن اسحاق الكليني. The author was a native of Kulīn (according to some Kalīn) in Rai. He left several other works, viz.:

- (1) كتاب الرسائل
- (2) كتاب الرد على القرامطة
- (3) كتاب تعبير الرؤيا

and died, according to most authorities, in A.H. 328 = A.D. 939. Ṭūsī and a few others place the date in A.H. 329 = A.D. 940.

For his life see: Wajiz, fol. 6^a; Manhaj al Maqāl, fol. 317; Majālis al Mu'minin, fol. 230^b; Kashf al Ḥujub, fol. 112^b; Muntahā al Maqāl fi 'Ilm ar Rijāl, foll. 196^a; Talkhīṣ al Maqāl, fol. 201^b; Brock., vol. i., p. 187.

The author devoted fully twenty years to the composition of the work. It comprises 1699 Ḥadīṣ, and is divided into thirty-four Books.

The entire work is in two volumes.

VOL. I.

Contains the following four Books:—

- I. كتاب العقل, fol. 1-8.
- II. كتاب التوحيد, fol. 8-23.

III. كتاب العجة, foll. 24-90.

IV. كتاب الايمان والكفر, foll. 91-150.

Beginning:—

الحمد لله المعبود لنعمته المعبود لقدرته المطاع في سلطانه
اما بعد فقد فهمت ما شكوت من اصطلاح دهرنا على الجهالة الخ

Books V.-VII., viz. كتاب الدعاء, كتاب فضل القرآن, and كتاب العشرة, are not found in this copy.

For other copies of the work, see: Berlin, 1855; Loth, 144; Br. Mus. Suppl., 150. For commentaries, see: Berlin, 1850-58.

A volume of the work, containing the first seven Books, was lithographed in Persia A.H. 1281 = A.D. 1863, and the whole work, comprising 34 Books, was lithographed in two volumes in A.D. 1900.

Written in beautiful Naskh, with an illuminated head-piece.

Dated A.H. 1109.

No. 258.

foll. 583; lines 23; size 14 × 8; 8½ × 4.

Vol. II. of the above.

Contains Books VIII.-XXXIV.

This volume begins with كتاب الطهارة thus:—

ابواب طهور الماء قال ابو جعفر محمد بن يعقوب الكليني حدثني
علي بن ابراهيم بن هاشم النوفلي الماء كله طاهر الخ

and ends with كتاب الروضة, the last Book.

Written in good Naskh.

Dated A.H. 1150.

No. 259.

The same.

foll. 549; lines 33; size $11\frac{1}{2} \times 6$; 8×4 .

A slightly defective copy of Vol. II., beginning with كتاب الطهارة, and ending with كتاب الايمان والنذور. The last two Books, كتاب الوقوف and كتاب الروضة, are wanting.

Written in beautiful Naskh, within red ruled borders, with an illuminated head-piece.

Scribe حسين بن ابراهيم بن عبد الله.

A note on fol. 297^a and the colophon say the present copy was transcribed in A.H. 1196, for a Shī'a Qāḍī Shaikh Ibrāhīm.

No. 260.

The same.

foll. 339; lines 37; size 12×7 , $8\frac{1}{2} \times 4$.

VOL. II.

Beginning with كتاب الطهارة, and ending with كتاب المعيشة, corresponding with foll. 1-260 of MS. No. 258.

Written in good Naskh.

Dated A.H. 1105.

No. 261.

The same.

foll. 316; lines 37; size 12×7 , 8×4 .

VOL. III.

The continuation of the above, beginning with كتاب النكاح, and ending with كتاب الايمان والنذور, corresponding with foll. 261-583 of MS. No. 258.

Dated A.H. 1107.

Both this and the preceding volume were written by the scribe
محمد بن الحسن القشيري

No. 262.

fol. 384; lines 25; size 10×6 , $7 \times 3\frac{1}{2}$.

شرح الكافي

SHARH AL KÂFÎ.

An incomplete copy of a commentary on Al Kâfi, in two parts bound in one volume.

By an anonymous author. He has quoted several works in this commentary, the latest being *Asmâ' ar Rijâl* by Muḥammad Amin Astarâbâdi (*d.* A.H. 1028 = A.D. 1629).

According to *Kashf al Hujub*, fol. 92^b, commentaries on Kâfi were written by Bâqir Dāmâd (*d.* A.H. 1041 = A.D. 1632) and Khalîl bin Ġâzî (*d.* A.H. 1091 = A.D. 1682).

Part I., fol. 1-148. Commentary on كتاب الطهارة.

The colophon runs thus:—

هذا اخر ما اردنا شرحه من كتاب الايمان والكفر

Part II., fol. 149-398. Commentary on كتاب الدعاء.

Ends abruptly thus:—

روي عن ابن ابي عمر عن يحيى بن عمران الحلبي عن ذريح عن
ابي عبدالله عليه السلام - قال فصليتها بالليل

Written in Nasta'liq.

Not dated; apparently 13th century A.H.

No. 263.

fol. 341; lines 25; size 10 × 6, 8 × 3½.

کتاب من لا يحضره الفقيه

KITĀB MAN LĀ YAḤḌURUHU 'L FAQĪH.

The Second of the four Shī'a canonical collections.

Author: Abū Ja'far Muḥammad bin 'Alī bin Ḥusain bin Mūsā bin Bābawaih al Qummī, ابو جعفر محمد بن علي بن حسن بن موسى بن بابويه القمي, a traditionist and famous author, who composed nearly 300 works on different branches of learning. The date of his birth has not been determined by his biographers. He came to Bagdād in A.H. 353 = A.D. 966, and there delivered lectures on Ḥadīṣ and jurisprudence, which were attended by large numbers of pupils. Numerous traditionists have quoted Ḥadīṣ from him. He died in A.H. 381 = A.D. 991.

For his life and works, see: *Manhaj al Maqāl*, fol. 295; *Kashf al Hujub*, fol. 148; *Talkhīṣ al Aqwāl*, fol. 300; *Muntaha al Maqāl*, fol. 47; *Fihrist Ṭūsī*, No. 661; *Majālis al Mu'minin*, fol. 231.

The author of *Majālis al Mu'minin*, basing his statement on Ṭūsī's work, gives A.H. 331 as the date of the author's death:—

شيخ طوسي در کتاب فهرست گفته که ابو جعفر بن بابويه القمي شيخی جليل حافظ حديث بصير جمال رجال و ناقد اخبار بوده و در میان علماء قم کسی مانند او در حفظ و کثرت علم پیدا نشده و قريب سه صد تصنيف دارد و در سال سه صد و سي و يك در بلدۀ ري وفات يافت

The words *سه صد و سي و يك* = 331 are found in all the manuscript copies of *Majālis*, as well as in the lithographed *Tehrān* edition, thus placing Qummī's death in A.H. 331. In the Asiatic Society's edition of Ṭūsī's work, No. 661, as well as the Oriental Public Library manuscript copies, there is no mention of Qummī's death.

The same mistake in author's date of death (A.H. 331) is found in the biographical notice of the author quoted from Najāshī's *Asmā' ar Rijāl* in the lithographed edition dated Lucknow, A.H. 1307. The Oriental Public Library manuscript copy of *Asmā' ar Rijāl* gives the date A.H. 381. Brock., vol. i., p. 187, mentions two dates for the author's death, namely, A.H. 381 and 391; but the later date is not found in any of the biographical works noted above.

Fol. 1^a contains an incomplete portion of the Sanad (sources of the author for the Ḥadīṣ of the present work).

For a complete copy of the work and the Sanad, see the lithographed edition.

The work begins abruptly on fol. 2^a, thus:—

بن موسى بن جعفر بن محمد بن علي بن حسين بن علي بن ابي
طالب عليهم السلام فدام بجالسته سروري وانشرح لمذاكرته
صدري الخ

It is stated in the preface that the work was composed at the request of the author's friend Muhammad bin Ishâq, a noble of Balakh, and that prior to the present composition he had already composed 244 works (166 works of the author are enumerated in *Manhaj al Maqâl*). It consists of 5,963 Ḥadīṣ of the following two kinds:—

(1) Musnad Ḥadīṣ numbering 3,913,

(2) Mursal Ḥadīṣ numbering 2,050,

and is divided into 666 Bābs.

The present copy is incomplete, wanting a few lines at the beginning.

For other copies of the work see: Berlin, Nos. 4,782-3; Pet. 250; Paris, 1,108; Br. Mus., No. 905; India Office, 283; Bodl., ii., Nos. 84-86.

Written in good Naskh.

Not dated; apparently 10th century A.H.

No. 264.

The same.

fol. 318; lines 20; size $13 \times 7\frac{1}{2}$; 9×5 .

Another incomplete copy of the same, designated the First Part (الجزء الاول).

Beginning:—

اللهم اني احمدك واشكرك واؤمن بك ونتوكل عليك واقر بذنبي
... اما بعد لما صافني القضاء الى بلاد الغربة الخ

and ending with the last Ḥadīṣ of *نواذر الصلوة*, corresponding with vol. i., pp. 1-184 of the lithographed edition.

Marginal notes are not frequent.

Written in good Naskh.

Not dated; apparently 10th century A.H.

No. 265.

The same.

foll. 122; lines 21; size 11×6 ; $7 \times 3\frac{1}{2}$.

Another incomplete copy of the same, beginning as the above, and ending with the Ḥadīṣ of the chapter معرفة الكبائر, corresponding with vol. i., ii., and a portion of vol. iii. (pp. 1-192) of the lithographed edition.

Written in ordinary Naskh.

Not dated; apparently 13th century A.H.

No. 266.

foll. 415; lines 20; size 10×7 , $6 \times 7\frac{1}{2}$.

تهذيب الاحكام

TAHDĪB AL AḤKĀM.

The Third of the four Shī'a collections of traditions.

Vol. I.

Beginning:—

الحمد لله ولي الحمد ومستحقه صلى الله على خير خلقه محمد
واله وسلم تسليما كثيرا النح

Author: Abū Ja'far Muḥammad bin Ḥasan bin 'Alī at Ṭūsī, جعفر ابو محمد بن حسن بن علي الطوسي. The author, a well-known scholar and traditionist, was born in A.H. 385 = A.D. 995, and studied Ḥadīṣ under Muḥammad bin Muḥammad An Na'imī (d. A.H. 413 = A.D. 1053) and some others. He travelled to 'Irâq in A.H. 408, and then to Bagdād, where he permanently settled near the Bâb al Karkh, and delivered lectures on Ḥadīṣ and on other subjects till A.H. 448. In that year the author, on account of a serious dispute between the Shī'as and Sunnis of Bagdād, was obliged to leave the place for Najaf, where he died in A.H. 460 = A.D. 1068.

Kashf al Hujub, fol. 41^a, places the author's death in A.H. 458 = A.D. 1066. Brock., vol. i., p. 404, first mentions the author's death as taking place in A.H. 459 = A.D. 1068, and then in A.H. 460 = A.D. 1069. Iktifa' al Qunû' places the author's death in A.H. 466 = A.D. 1075.

But the authors of the following works all say that Tûsî died in A.H. 460 = A.D. 1068:—

- (1) Majâlis al Mu'minîn, fol. 246^b,
- (2) Muntaha al Maqâl, fol. 185,
- (3) Manhaj al Maqâl, fol. 280^b,
- (4) Talkhîs al Aqwâl, fol. 222^b,
- (5) Al Wajîz, fol. 7^a.

The author in the preface says that the present work mostly consists of the Ḥadîṣ used in Al Muqanna'ah, a religious work by his teacher Muḥammad bin Muḥammad An Na'imî, but partly of Ḥadîṣ taken from other works.

Beside the present work and the works mentioned in Brock., vol. i., p. 404, the following are enumerated among his compositions by the author himself in Fihrist Tûsî:—

1. كتاب النهاية
2. كتاب المفصح في الامامة
3. تلخيص كتاب الشافي
4. كتاب ما لا يسع المكلف الاخلال به
5. كتاب العمدة في اصول الفقه
6. مسائل الخلاف مع الكل
7. كتاب ما يعقل وما لا يعقل
8. كتاب المبسوط
9. مقدمة في المدخل الى علم الكلام
10. مسألة في الاحوال
11. كتاب الايجاز في الفرائض
12. مسألة في العمل بخبر الواحد
13. مسألة في لعريم القفاح
14. المسائل الحنبليه
15. المسائل الرحبية

16. المسائل الدمشقيه
17. كتاب في تفسير القرآن
18. المسائل الرازيه
19. المسائل في الفرق بين النبي والامام
20. المسائل الحلبيه
21. كتاب النقض على ابن شاذان
22. مسائل ابن الراح
23. انس الوحيد
24. مختصر المصباح
25. الاقتصاد فيما يجب على العباد
26. المسائل الالياسيه
27. مختصر اخبار المختار
28. كتاب الغيبه
29. المسائل الجائزيه
30. هداية المسترشدين
31. كتاب اخبار الرجال
32. مقتل الحسين

and beside these, the following works of the author are enumerated in Muntaha al Maqâl:—

1. كتاب في تفسير القرآن
2. شرح مقدمه
3. كتاب تمهيد الاصول

The present copy ends with كتاب الجهاد.

For other copies of the work see: Bodl., ii., 87, Hand-list of Âṣafiyah Library, Hyderabad, Nos. 187-188.

Written in good Naskh. Foll. 1-10 have been supplied in a later hand.

Dated A.H. 1073.

Scribe يوسف بن احمد بن صالح بن معيد البحراني

No. 267.

The same.

foll. 515; lines 21; size $9\frac{1}{2} \times 7$, 7×5 .

Another copy of the first volume, beginning and ending as above.

Written in good Naskh.

Dated A.H. 1091.

The second vol. of the work, which is wanting, contains the following Kitāb:—

- I. كتاب الديون
- II. كتاب الكفالات
- III. كتاب الضمانات
- IV. كتاب العوالات
- V. كتاب الشهادات
- VI. كتاب القضايا والاحكام
- VII. كتاب المكاسب

No. 268.

foll. 375; lines 23; size $10 \times 7\frac{1}{2}$, $8\frac{1}{3} \times 4\frac{1}{2}$.

Vol. III.

The third vol. of the Tahdīb, beginning with كتاب النكاح abruptly thus:—

الحسن بن سعيد بن قاسم بن محمد بن سلام الفراء عن جرير عن
عبد الله

and ending with the last Ḥadīṣ of كتاب الديات.

Written in good Naskh.

Not dated; apparently 11th century A.H.

Scribe عبد المهدى بن حاجي بن عبد الحسين

No. 269.

fol. 350; lines 25; size $11\frac{1}{2} \times 6\frac{1}{2}$; 7×4 .

الاستبصار

AL ISTIBSÂR.

The Fourth of the Shī'a collections of traditions.

By the author of the preceding work.

The difference between the present composition and the Tahdīb mentioned above, as stated by the author himself in his work Fihrist (No. 620), is that the Tahdīb contains the two following classes of Ḥadīṣ:—

- (1) Ḥadīṣ in the narration of which all the traditionists agree;
- (2) Ḥadīṣ transmitted from some traditionists, but not narrated by others.

The present work contains only the Ḥadīṣ of the latter class:—

كتاب الاستبصار فيما اختلف من الاخبار وهو يشتمل على عدة
كتاب تهذيب الاحكام غير ان هذا الكتاب مقصور على ذكر ما
اختلف من الاخبار والاول يجمع الخلاف والوفاق

Beginning:—

الحمد لله ولي الحمد ومستحقه والصلوة والسلام على خيرته
والطاهرين من عترته النج

The work is divided into 925 Books, and contains 5511 Ḥadīṣ.

For other copies of the work see: Berlin, 1772-6; Pet. 56. The work was printed in Tehrān in A.H. 1322 = A.D. 1903.

Written in beautiful Naskh, with a head-piece at the beginning.

Dated A.H. 1057.

Scribe محمد الباقر المشهدي

No. 270.

The same.

foll. 324; lines 27; size $11 \times 9\frac{1}{2}$; 8×4 .

Another copy of the same, beginning and ending like the above.

Written in good Naskh.

Dated A.H. 1095.

Scribe أحمد بن محمد بن مبارك بن حسن بن إبراهيم الساري

No. 271.

The same.

foll. 379; lines 25; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4$.

Written in good Naskh.

Dated A.H. 1074.

The MS. bears on the title-page, as well as on the last page, seals of Nawâb Wilâyat 'Alî Khân of Patna, and of his son Khurshaid Nawâb, who presented the MS. to the Library in 1898.

No. 272.

foll. 398; lines 20; size $8\frac{1}{2} \times 5$; $8\frac{1}{2} \times 3$.

الوافي

AL WÂFÎ.

An incomplete copy of a work containing the above four Shî'a canonical collections of the Ḥadîṣ, with explanation of the difficult words.

By Muḥammad bin Murtada, محمد بن مرتضى, commonly called al Muḥsin al Kāshî (المحسن الكاشي), a well-known scholar and author of numerous works, who died shortly after A.H. 1092 = A.D. 1679. See Kashf al Iḥjûb, fol. 195^b.

Brock., in vol. ii., p. 201, mentions Al Muḥassin al Kāshī (المحسن الكاشي), giving the date of his death as A.H. 911 = A.D. 1505, and enumerates Aṣ Ṣāfi fī Tafsīr al Qur'ān as one of his compositions; and again in the same vol., p. 413, mentions Al Muḥsin al Kāshī as a scholar of the 12th century A.H., and enumerates Al Kalimāt al Maknūnah min 'Ulūm al Hikmah as one of his works; while Kashf al Ḥujub, on fol. 97, 12^b and 157, says that the author of the above two works is the author also of the present work, and that he died shortly after A.H. 1092 = A.D. 1679.

Beside the present work the following four compositions of the author are enumerated in Kashf al Ḥujub:—

- I. التفسير الاصفى
- II. لؤلؤة البحرين
- III. المسحاة البيضاء
- IV. مرآة الاخره

The entire work is in fifteen parts. The present copy contains only two parts, viz. the 4th and 5th.

Part 4th, foll. 1-141.

Beginning:—

الحمد لله والصلوة والسلام على رسول الله ثم على آل بيت
رسول الله - كتاب الطهارة

Written in good Naskh, A.H. 1128.

Foll. 141-143 are blank.

Foll. 143-148 contain the index to the present work.

Part 5th, foll. 149-398.

Beginning with كتاب الصلوة. This part is defective towards the end.

The following abbreviations are observed in the work: يه for من لا يحضره الفقيه; يب for At Tahdīb; كا for Al Kāfi; مس for Istibṣār.

Written in good Naskh.

Not dated, apparently 13th century A.H.

ZAIDÎ MUSNAD.

No. 273.

Foll. 80; lines 15; Size $8 \times 5\frac{1}{2}$; 5×3 .

المسند

AL MUSNAD.

An incomplete copy of the Musnad Ḥadīṣ, designated here as Musnadu Zaid.

Author: Zaid bin 'Alī bin Ḥusain bin 'Alī bin Abī Ṭalib, زيد بن علي بن حسين بن علي بن ابي طالب. This author is the son of Zain al 'Ābidīn 'Alī (d. A.H. 95 = A.D. 713), the grandson of 'Alī, the fourth Caliph, and was one of the famous Imāms, whose followers are known as Zaidiyah. He was induced by the people of Kūfa to claim his hereditary *Khilifat*, and to fight against Hishām (A.H. 105-125 = A.D. 724-743), the tenth of the Omayyid Caliphs. In A.H. 122 = A.D. 740 he marched against the Caliph, but very few of Kūfa people joined him. Consequently in the same year he was killed at Kūfa. See *Manhaj al Maqāl*, fol. 138^b; Berlin, No. 968; *Mukhtaṣar ad Duwal*, p. 206; *Taqrib at Tahdīb*, p. 86; *Anbā' az Zaman*, fol. 12; *Al Milal*, p. 207.

The present copy is defective at the beginning as well as at the end.

Beginning abruptly with the Ḥadīṣ of the chapter *صلوة المريض* thus:—

عليهما السلام يصلي المريض قائما فان لم يستطع فجالسا

and ending abruptly with the Ḥadīṣ *ابو العيس* thus:—

زيد بن علي عن ابيه عن جده امير المؤمنين علي عليهم السلام
قال له رجل يا امير المؤمنين ومشي الرجل في النعل الواحدة

The Isnâd for the present work, quoted on fol. 72, runs thus:—

حدثني عبد العزيز بن اسحاق بن جعفر البغدادي قال حدثني
ابو القاسم علي بن محمد الكوفي قال حدثني سليمان بن ابراهيم
المكاري جدي ابو امي قال حدثني نصر بن مراحم المنقري قال
سمعت هذا الكتاب من ابي خالد الواسطي الخ

On fol. 72 the scribe quotes a statement of 'Abdal 'Azîz bin Ishâq (an eminent Zaidî traditionist, who was alive in A.H. 326 = A.D. 937, see *Manhaj al Maqâl*, fol. 180), who gives us to understand that almost all the followers of Zaid who had studied the work under him were killed in the revolution of A.H. 122, except Abû Khâlid al Wâsiṭī, who, it is said, studied the present work under the author:—

قال عبد العزيز بن اسحاق قال ابراهيم سألت ابا خالد
رحمه الله تعالى كيف سمعت هذا الكتاب عن الامام زيد بن علي
قال سمعناه من كتاب معه قد وطأه وجمعه فما بقي من اصحاب زيد بن
علي ممن سمعه الا قتل غيري

In another note on the same folio the scribe says that Abûl Qâ'im 'Alî bin Muḥammad al Kûfî, arranged the work in the order observed in other works of jurisprudence.

Contents:—

Foll. 1-9, from a portion of chapter صلاة المريض to chapter كتاب الصلوة (previous chapters of الصلاة بعد صلوة الفجر and the whole of كتاب الطهارة are wanting).

Foll. 10-18, from chapter غسل الميت to chapter . . غسل النبي كتاب الجنائز of وتكفينه.

Foll. 19-24, from chapter الصوم of الوصال في الصيام to كتاب الصوم (some chapters of الصوم are wanting).

Foll. 25-40, from chapter الرجل يضحي فضل الحج to قبل ان يصلي الامام.

Foll. 41-48, from chapter فضل الكسب من الحلال to chapter كتاب البيوع (some chapters of البيوع are wanting) and almost all the chapters of كتاب النكاح are wanting).

Foll. 49, باب نكاح العبيد.

Foll. 50-52, from chapter كتاب to كتاب الطلاق of الخلع (previous chapters of كتاب الطلاق are wanting).

Foll. 53-60, كتاب الحدود.

Foll. 61-65, كتاب السير.

Foll. 66-73, كتاب الفرائض.

Foll. 74-79, كتاب فضل العلماء.

Fol. 80 contains a collection of Ḥadīṣ from certain Sunnī works.

The present work is very rare and not mentioned in any catalogue. For other works of the author, see Berlin, Nos. 9681, 10224, 10237, 10265.

Written in good Naskh.

Not dated; apparently 9th century A.H.

SUNNÎ ARBA'ÎNÎYÂT.*

(WORKS OF FORTY ḤADÎṢ NARRATED BY THE SUNNÎ TRADITIONISTS.)

No. 274.

foll. 25; lines 23; size $9\frac{1}{2} \times 7$; $7\frac{1}{4} \times 5$.

الاربعين الودعانية

AL ARBA'ÎN AL WAD'ÂNÎYAH.

A work containing a collection of forty Ḥadîṣ with a commentary on the same. By Abû Naṣr Muḥammad bin 'Alî bin 'Ubaidallâh bin Aḥmad bin Ṣâliḥ bin Sulaimân bin Wad'ân, أبو نصر محمد بن علي بن عبيدالله بن أحمد بن صالح بن سليمان بن ودعان, a scholar and a Qâdî of Maṣṣal, who died in A.H. 494 = A.D. 1101; see Ḥâj. Khal., vol. i., p. 50; Brock., vol. i., 355.

The present Arba'in has been transmitted from the Qâdî by his pupil Abû Ṭâhir Aḥmad bin Muḥammad bin Aḥmad as Salafî (who died at the age of 106 years in A.H. 576 = A.D. 1180). Salafî regarded the Ḥadîṣ of the work as genuine, but other traditionists have condemned the present work for including a few weak Ḥadîṣ.

Beginning:—

حدثنا الشيخ الامام ابو طاهر احمد بن محمد بن احمد السلفي
الاصفهاني قال ابو نصر محمد بن علي بن عبيدالله بن احمد بن صالح
بن سليمان بن ودعان حاكم الموصل . . . الحديث الاول عن انس بن
مالك قال خطبها رسول الله صلي الله عليه وسلم على ناقه الجذعاء

* The Prophet in some Ḥadîṣ is said to have declared special regard for those who remembered any forty Ḥadîṣ. Consequently numerous traditionists composed works containing such collections. 'Abdallâh bin Mubârak al Marwazî (*d.* A.H. 181 = A.D. 796, see No. 282, *Sharḥ al Arba'in*, fol. 16a), is the first traditionist who composed a work comprising 40 Ḥadîṣ. Later on, works containing 40 Ḥadîṣ came to be regarded as a special branch of Ḥadîṣ.

Each Ḥadīṣ is followed by its commentary. The commentary of the first Ḥadīṣ begins thus:—

الشرح الجذعاء تانيك الاجدع وهو المقطوع (مقطوع) الالف والاذن

- For other copies of the Arba'in, see Berlin, Nos. 1458-60; Cairo, vol. i., p. 409. No printed edition of the work has appeared.

The present MS., dated A.H. 730, is a transcription of the copy written by Zakarya bin Yahya bin Zakarya, author of *Risala fi al 'Amal* (see Berlin, No. 5864).

Written in a very clear Naskh.

Scribe علي بن عبد الهادي بن محمد بن يحيى العسقلاني,
a traditionist of the 8th century A.H. For his work, see No. 279.

No. 275.

fol. 29; lines 9; size $9\frac{1}{4} \times 6$; $4\frac{1}{2} \times 3$.

الرابعين

AL ARBA'IN.

A collection of forty Ḥadīṣ.

Author: Abū Zakarya Yahya bin Sharf an Nawawī (d. A.H. 678 = A.D. 1278). For his life, see No. 192.

Beginning:—

قال الشيخ العلامة محي الدين النووي . . . الصمد لله رب العالمين
قيوم السموات والارضين . . . اما بعد فقدرونا عن علي بن ابي
طالب وعبد الله بن مسعود . . . ان رسول الله صلي الله عليه وسلم
قال من حفظ على امتي اربعين حديثا النح

For other copies of the work see: Berlin, Nos. 1476-7; Raf, 389; Münch, 127; Lied, 1746-7; Br. Mus., 878; Paris, 386-744; Cairo, vol. i., p. 264; Brock., vol. i., p. 396. The present Arba'in with the commentary (No. 283) was printed in Cairo A.H. 1307 = A.D. 1891, and the text was separately printed in Cairo in the same year.

For the commentary on the work by the author himself see No. 278, and for a treatise by the author dealing with the philology of the difficult words used in the *Arba'in* see No. 279, foll. 60^a-63.

Written in good *Naskh*.

Dated A.H. 1026.

Scribe محمد بن شهاب الدين الرضواني

One Sulaimān bin Aḥmad al Malihī, a scholar of the 11th century A.H., studied from the present copy, as appears from the following note:—

طالع في هذا الكتاب واورع فيه شهادة ان لا اله الا الله وان
 محمدا رسول الله وتسال الله سبحانه ان توفاه على الاسلام . . . كتب
 الفقير سليمان بن احمد المليحي

On the title-page, as well as the last fol. of the MS., are various extracts from different works.

No. 276.

foll. 26; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

Another copy of the same work.

Written in good *Naskh*.

Not dated, apparently 11th century A.H.

Marginal notes are not frequent.

No. 277.

foll. 13; lines 18; size 10×6 ; 8×4 .

Another copy of the same.

Written in *Nasta'liq*.

Not dated, apparently 13th century A.H.

One Maulavi 'Abdalmajid, a zamindar of Patna, presented the present MS. to the Library in 1914. The title-page bears a Sanad granted by

Maulavi Muhammad Sa'id, a well-known Arabic scholar of Patna, who died in A.H. 1304=A.D. 1888, to his pupil 'Abdalqādir bin 'Atiqallah:—

الحمد لله رب العالمين وبعد فقرأ علي وسمع هذه الاربعين ...
من اولها الى اخرها عبد القادر بن سيد حقيق الله ... قال ذلك
بفنه ورقمه بقلمه

محمد سعيد بن واعظ علي عفي الله عنها

No. 278.

fol. 38; lines 17; size 8×6 ; $6 \times 3\frac{1}{2}$.

شرح الاربعين

SHARH AL ARBA'IN.

A commentary on the above work, by the author himself.

Beginning:—

الحمد لله رب العالمين قيوم السموات والارضين دل الحديث
على ان النية معيار السنة الخ

For other copies of the commentary, see Cairo, vol. i., p. 403. A printed copy of a Cairo edition, without date, is noticed in Rampore Hand-list, No. 189.

The text is written in Naskh and the commentary in Nasta'liq.

Not dated, apparently 12th century A.H.

No. 279.

fol. 63; lines 23; size 10×7 ; $7\frac{1}{2} \times 5$.

شرح الاربعين

SHARH AL ARBA'IN.

An autograph copy of a commentary on the above Arba'in (No. 275), by 'Alī bin 'Abd alnādi bin Muḥammad bin Yahyā al 'Asqalānī, علي بن عبد

الهادي بن محمد بن يحيى العسقلاني, a scholar and traditionist of the 8th century A.H., who composed the present commentary in A.H. 733 = A.D. 1333, as appears from the following colophon:—

علقه الملتجي الى عفوره المستقبل من زلته وذنبه علي بن عبد
الهادي بن محمد بن يحيى العسقلاني عفا الله عنه وغفر له
ولوالديه ولمشائعه واحبابه وجميع المسلمين اجمعين وكان الفراغ من
تعليقها يوم السبت الموافق للثالث من شهر شوال سنة ثلث
وثلشين وسبعماية

The work as well as the commentator is not mentioned in any catalogue. No mention of his life is given in biographical works, but the above-mentioned colophon gives us reason to believe that he was a Syrian scholar of the 8th century A.H., who died after A.H. 733 = A.D. 1333. The copy is defective at the beginning. It begins abruptly with the commentary on the 4th Ḥadīṣ thus:—

في هذا اكراب ومات رسول الله صلى الله عليه وسلم ولم يضع
حجر على حجر ولا لبنة على لبنة الخ

Foll. 60^a–63 contain a treatise by Nawawī, dealing with the philology of the difficult words used in Ḥadīṣ in the Arba'in (No. 275).

Beginning:—

قال جامع الاربعين وها انا اذكر مختصرا في ضبط الفاظها مرتبة
لئلا يغلط في شيء منها وليستغني بها حافظها من مراجعة غيره

The MS. is written in a very clear bold Naskh.

Dated A.H. 733.

No. 280.

fol. 141; lines 27; size 10 × 7; 8½ × 5½.

شرح
الاربعين

SHARḤ AL ARBA'ĪN.

A commentary on Nawawī's Arba'in, by Muhammad bin Aḥmad al Mas'ūdī al Ḥanafī, a scholar of the

8th century A.H., who composed the present work in A.H. 748, and died in A.H. 788 = A.D. 1386. See Brock., vol. i., p. 396.

Beginning:—

الحمد لله الممدود بكل لسان المذموم لكلمته وعظمته في كل زمان
ومكان الخ

The colophon runs thus:—

قال جامعه محمد بن مسعود اسعده في الدارين وكان الفراغ منه
من هذا التعليق شهر ربيع الآخر سنة ثمان واربعين ومبعمائة

Only one other copy of the present commentary is mentioned, see Cairo, vol. i., p. 264.

Written in good Naskh.

Dated A.H. 840.

Foll. 1-3 are supplied in a later hand.

The scribe does not reveal his name anywhere in the MS.

No. 28r.

fol. 471; lines 17; size $7\frac{1}{2} \times 5$; 6×4 .

جامع العلوم والحكم

JÂMI' AL 'ULÛM WAL HIKAM.

A commentary on Nawawi's *Arba'in*, by 'Abdarrahmân bin Aḥmad bin Rajab al Baġdādî, عبد الرحمن بن احمد بن رجب البغدادي, commonly called Ibn Rajab, a well-known Hanbalî scholar and traditionist, who was born in Baġdād, A.H. 706 = A.D. 1306, where he was brought up and received his education. Thence he travelled to Damascus, where he permanently settled, and studied under—

Muḥammad bin Ismâ'il (d. A.H. 735 = A.D. 1335),

Ibrâhîm bin Dâ'ûd al 'Attâr (d. A.H. 745 = A.D. 1345),

and others. From Damascus he went to Egypt, where he studied under Abû'l Fath al Mandûmî and Qalânsî, the well-known traditionists of Egypt. He secured a good reputation as an author as well as a scholar, and died in A.H. 795 = A.D. 1393. For his life and works see: Ad Durar al Kâminah, fol. 550; As Suhab al Wâbilah, fol. 117; Brock., vol. ii., p. 107.

Beginning :—

قال الشيخ الانام العلامة الاوحد شرف الاسلام مفتي الانام الشيخ
زين عبد الرحمن بن الشيخ الامام العلامة شهاب الدين احمد بن شيخ
الامام رجب البغدادي الحمد لله الذي اكمل لنا ديناً وانم
علينا النعمة الخ

For other copies of the work see : Berlin, 1492 ; Cairo, vol. i., p. 355.
The work has not been printed.

Written in good Naskh.

Dated A.H. 790.

Scribe عبد القادر بن محمد, a pupil of Ibn Rajab.

The last fol. bears an autograph Sanad, dated A.H. 790, granted by
Ibn Rajab to the scribe :—

قرأ عليّ هذا الكاتب . . . من جمعي وتأليفه وشرح الاربعين
النووية . . . وقابل نسخته من اصلي وصحت هذه النسخة بحمد الله
. . . واجزت له روايته عني مع رواية ما يجوز لنا روايته . . . يوم الثلاثاء
جمادي الاولى سنة تسعين ومبعمائة بدمشق المحروسة -
قاله وكتبه عبد الرحمن بن رجب الحنبلي عفي الله عنه -

The above Sanad also tells us that the present copy was compared
with the autograph copy by the scribe, while he studied the present
work under Ibn Rajab.

No. 282.

fol. 119 ; lines 19 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

شرح الاربعين

SHARH AL ARBA'IN.

An incomplete copy of the commentary on Nawawi's Arba'in by
Muhammad bin Muhammad ad Daljī, محمد بن محمد الدلجي, a scholar
and traditionist of Egypt, who died in A.H. 947 = A.D. 1540. See Brock.,
vol. i., p. 397 ; Gotha, No. 617.

Beginning :—

الحمد لله رافع اعلام الملة الزهراء بلوامع آيات الكتاب ومحكم
مباني احكام الشريعة الغراء النج

• In the preface the commentator traces his Isnād for transmitting the Ḥadīṣ of the Arbaʿin (No. 275) from Aḥmad bin ʿAbdalwāḥid al Miṣrī, a traditionist of the 8th century A.H. (see Berlin, No. 1490). The MS. ends abruptly, thus :—

ومن رام حقائق التوبة فعليه بكتاب المنازل

Only one other copy of the work is mentioned, see Gotha, No. 617.

Written in good Naskh.

Not dated, apparently 11th century A.H.

No. 283.

foll. 169; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفتح المبين

AL FATH AL MUBÎN.

A popular commentary on Nawawī's Arbaʿin, by Aḥmad bin Muḥammad bin ʿAlī bin Ḥajar al Haiṣūmī, احمد بن محمد بن علي بن حجر الهيثمي.

This great author and commentator was born in Abu'l Haiṣūm (a Maḥallah in Egypt), A.H. 909=A.D. 1503. This date is found in a treatise dealing with the life of the author by one of his pupils (see Hand-list, No. 11/2632). The latter quotes the author's own statement regarding the date of his birth: ولد رحمه الله تعالى ورعي عنه كما شاهدته بخطه بمحلة ابي الهيثم او اخر سنة تسع وتسعمائة. The author of An Nūr as Sâfir (see Hand-list, No. 2386) also supports this date; while Brock., vol. ii., p. 388, wrongly places the author's birth in A.H. 911=A.D. 1505.

The author, like the author of Fath al Bari (see No. 159), is commonly called Ibn Ḥajar. The reason given to us by his biographers for his being so called is that one of his ancestors was habitually given to silence, so he became known as حجر (stone). Hence the author is

known as ابن حجر (son of stone). He lost his father at an early age. Shamsuddîn ash Shinnâwî (d. A.H. 933 = A.D. 1528) and Abû'l Ḥamâ'i, well-known scholars of Egypt, took him in their charge and gave him his early education. In A.H. 924 Shinnâwî admitted him in the Madrasah Jâmi' Azhar. In a very short time (A.H. 929) Ibn Ḥajar completed his study at that institution. During the course of his study in Jâmi' Azhar he also attended lectures on different branches of learning in other institutions of Egypt. From about the end of the same year he was continually engaged for four years in teaching work in Egypt. In A.H. 933 he proceeded to Mecca and performed his first pilgrimage, and during his two years' stay in Mecca he secured Sanads from the eminent traditionists of the place. In the beginning of A.H. 935 he returned to Egypt and employed himself in teaching, and devoted part of his time to composition. During eight years as a teacher in Egypt Ibn Ḥajar gained a wide-spread reputation. In A.H. 939 he performed a second pilgrimage to Mecca, and came back to Egypt towards the end of the same year. In A.H. 940 he left, with all the members of his family, for Mecca, where he settled permanently, and was appointed professor of Ḥadîṣ and of Shâfi'i jurisprudence. He was acknowledged to be a specialist in the latter branch. He composed 70 works on different branches of the subject, and died in A.H. 974 = A.D. 1666. (Brock. wrongly fixes the date of his death in A.H. 973 = A.D. 1665.)

Beginning:

الحمد لله الذي وفق طائفة من علماء كل عصر للقيام بما عبا
الاحاديث الخ

In the colophon, Ibn Ḥajar says that he compiled the present commentary in two months, A.H. 951:—

قال مؤلفه تغمده الله برحمته ورضوانه ابتدأت هذا الشرح اثنا
القعده وفرغت منها هلال المحرم سنة احدى وخمسين وسبعماية

For other copies of the commentary see: Berlin, 1493-6; Paris, 748; India Office, 169; Cairo, vol. i., p. 379. The present commentary was printed in Cairo A.H. 1307 = A.D. 1891.

Written in good Naskh.

Dated A.H. 1004.

Scribe نور الدين علي بن رمضان

No. 284.

fol. 253; lines 16; size $10 \times 5\frac{1}{2}$; 5×3 .

المبين المعين

AL MUBÎN AL MU'ÎN.

A commentary on Nawawî's Arba'in, by 'Alî bin Sulţân Muḥammad al Qârî, محمد القاري, who died in A.H. 1014 = A.D. 1605 (see No. 236).

Beginning:—

الحمد لله الذي جعل الاعداد والاوقات اعتبار الانام فخلق
السموات والارض في ستة ايام الخ

For other copies of the work see: Berlin, No. 1497; Cairo, vol. i., p. 396.
A printed copy of the Cairo edition is noticed in Raf' as Suttur, p. 45.

Written in beautiful Naskh, within gold-ruled borders.

No date; apparently 11th century A.H.

Marginal notes are found throughout the MS.

No. 285.

fol. 37; lines 17; size $7 \times 3\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

شرح الأربعين

SHARḤ AL ARBA'ÎN.

A commentary on Nawawî's Arba'in, by Sa'id bin Muḥammad al Muftî, سعيد بن محمد المفتي.

The commentator (an Indian scholar) says in the preface that he studied the Arba'in under Muḥammad 'Ismatullah bin Maḥmûd al Bukhârî, a scholar of the 10th century A.H., and the author of the Ḥaṣhiya 'Ala Sharḥi Mulla Jâmî (see Hand-list, No. 1541). The date of the composition of the present commentary, as given in the colophon, is A.H. 1015.

Beginning:—

الحمد لله على الاكرام وعلى نبيّه الصلوة واسلام وعلى آله واصحابه
البررة الكرام . . . اما بعد فيقول العبد الضعيف الى الله المفتي محمد
مغيد

We are not acquainted with any other copy of the work.

The following note on the title-page says that, in A.H. 1152, the MS. was placed in the Royal Library at Aurangābād, Deccan, known as *Khujista Bunyād* (see *Giyāṣ*, p. 159, *خجسته بنياد لقب اورنگاباد كه* شهرست در دكن):—

بابت سنه ۱۱۵۲ هجره مقدمه در بلد طيبه خجسته بنياد ۱۵ ربيع
الثاني من مذكور داخل كتبخانه سرکار نموده شد

No. 286.

fol. 14; line 28; size 10 × 6; 7 × 5.

تحفة المحبين

TUHFAT AL MUḤIBBĪN.

A commentary on Nawawī's *Arba'in*, by *Shaiḫ Muḥammad Hayāt* as *Sindhi*, شيخ محمد حيات السندهي.

The author was born in 'Ādilpore (in Sindh), where he was brought up and educated. At an early age he travelled to Arabia, and studied *Ḥaḍiṣ* under traditionists of Mecca and Medina, such as—

شيخ ابو الحسن بن عبد الهادي (d. A.H. 1139 = A.D. 1727),

عبد الله بن سالم البصري (d. A.H. 1134 = A.D. 1722),

and others. He permanently settled in Medina, where he was appointed a professor of *Ḥaḍiṣ*. Muḥammad Fāḫir, an Indian poet and Arabic scholar of Allahabad, who went to Medina in A.H. 1156, and studied

Hadiş under him, describes in his Maḡnawî Muḡammad Ḥayât's teaching at Medina, in the following Persian verses:—

درس فرماي مسجد نبوي
بطريق رشيق مصطفى
آن محمد حيات بخت بلند
حديث نبي قوي پيوند
منتع الله زمرة الاعيان
بافاداته الى الازمان
سر من خاكپاي او بادا
جان من در رضي او بادا

Muḡammad Ḥayât died at Medina in A.H. 1163 = A.D. 1752, and was buried in the cemetery called al Baqî'.

For the commentator's life see Ithâf an Nubala, p. 403.

Beginning:—

الحمد حمدا يليق به والصلوة والسلام على حبيبته وآله وصحبه . . .
اما بعد فهذا شرح لطيف على الاربعين . . . جمعها الامام الفقيه
محي الدين ابو زكريا يحيى النوري

The present commentary is not mentioned in any catalogue, and seems to be rare.

The present MS. was written in Medina A.H. 1144, during the life of the commentator, as appears from the following colophon:—

تحريرا في شهر رمضان يوم السبت المبارك خلت من احدى
عشر يوماً سنة الف ومائة واربعة واربعين . . . بالمدينة

Scribe. سيد عبد الوهاب بن سيد عمر

No. 287.

fol. 56; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الأربعين

KITÂB AL ARBA'ÎN.

An autograph copy of Arba'in, believed to be unique, by Aḥmad bin Abî Bakr bin Aḥmad bin 'Alî bin Ismâ'il al Ḥanbalî al Qâdiri, أحمد بن أبي بكر بن أحمد بن علي بن إسماعيل القادري, a follower of the Hanbali school, and belonging to the Qâdiri order, who was born in Ḥamât, A.H. 763 = A.D. 1364, where he was brought up, and studied under his father and others.

After his father's death in A.H. 782, he travelled to Heliopolis, Emessa, Damascus, Cairo and Aleppo, in which places he studied Ḥadîṣ and other branches of Islamic literature under fifty scholars. Their names are mentioned in the work by the author.

In A.H. 787 he performed the pilgrimage to Mecca. In A.H. 806 his masterly knowledge of jurisprudence induced the authorities of Aleppo to appoint him as a Qâḍî of the place, where he continued his services as Qâḍî till his death in A.H. 840 = A.D. 1437.

For his life and works see *As Suḥab al Wâbilah*, fol. 27. Brock., vol. ii., p. 107, wrongly places the author's death in A.H. 831 = A.D. 1428.

Beginning:—

الحمد لله الذي من علينا باتباع سنة نبينا محمد سيد المرسلين
وجعلنا ممن نظم في سلك طلبة الحديث

The author in the preface says that he studied under fifty *Shaiḥhs*, and having collected forty Ḥadîṣ he added ten Ḥadîṣ from his remaining ten teachers, with a view to showing the complete number of his teachers:

ثم اتبعت تلك الرواية من مشائخ عشر

Beside the present work and the works mentioned in Brock., vol. ii., p. 107, the following works of the author are enumerated in *As Suḥab al Wâbilah*:—

- (1) الدرر والآلي في فضائل الشهور والايام
- (2) كتاب في المتبائنات

Contents:—

Foll. 1^b–13^a. 14 Ḥadīṣ transmitted by the author from 14 Shaikhs of Hamāt.

Foll. 13^b–15^a. 2 Ḥadīṣ transmitted from 2 Shaikhs of Emessa.

Foll. 15^b–26^a. 8 Ḥadīṣ transmitted from 8 Shaikhs of Heliopolis.

Foll. 26^b–41^a. 15 Ḥadīṣ transmitted from 15 Shaikhs of Damascus.

Foll. 41^b–48^a. 5 Ḥadīṣ transmitted from 5 Shaikhs of Egypt.

Foll. 48^b–56. 6 Ḥadīṣ transmitted from 6 Shaikhs of Aleppo.

Written in good Naskh.

Dated Ḥalab, A.H. 837, as appears from the following colophon:—

وكان فراغ مؤلفه وجامعه العبد الضعيف الفقير الى الله احمد بن
ابي بكر بن احمد بن علي بن اسماعيل الحلبي القادري . . . بتاريخ
ثمان الاربعاء منتصف ذي القعدة الحرام سنة سبع وثلاثين وثمانمائة

The last fol. bears an autograph Sanad dated A.H. 738, granted by the author to his pupil, Abu 'l Khair Muḥammad.

No. 288.

fol. 20; lines 25; size $7 \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

الاربعين المتبائنه

AL ARBA'ÎN AL MUTABÂ'INAH.

A collection of forty-five Ḥadīṣ, by Shihâbaddîn Aḥmad bin Ḥajar al 'Asqalânî, شهاب الدين احمد بن حجر العسقلاني (d. A.H. 852 = A.D. 1449, see No. 159). The Ḥadīṣ of different Isnâds (والاسانيد) (متبائنة المتن) are collected in the present work.

Beginning:—

الحمد لله الذي على بصفاته المتبائنه بصفات المخلوقات وارسل
سيدنا محمدا صلي الله عليه وسلم بالآيات الخ

Ibn Ḥajar himself designates the work as *Arba'in* (forty), but he says in the preface that, in collecting the Ḥadīṣ narrated by all well-known 'Abādilāh (traditionists named 'Abdullah), he found five in excess of forty; thus the work contains 45 Ḥadīṣ, and completes the number of famous traditionists named 'Abdullah. According to the author's own statement in his work *Raf' al Iṣr*, fol. 35 (see Hand-list, No. 2745), he completed the present work in the Madrasah Shaikhuniyah, Egypt, A.H. 808:—

واملاً الاربعين المتبائة بالشيخونية ثمانى وثمانائة

Only one other copy of the work is mentioned, viz. Berlin, No. 1510.

Fol. 20 bears the following Sanad, dated A.H. 838, granted by Ibn Ḥajar to the scribe of the Sanad, Yūnus bin Fāras al Qādirī (*d.* A.H. 866 = A.D. 1463, see *Tāj at Ṭabaqāt*, vol. ix., fol. 532) and others, who studied the present MS. jointly with the scribe under Ibn Ḥajar in the Madrasah Munkadiriya, close to Ibn Ḥajar's house in Cairo, A.H. 838:—

الحمد لله رب العالمين وبعد فقد سمع جميع هذا الجزء وفيه خمسة واربعون حديثاً متبائة المتن والامسايد مع ما في اثنائها من الكلام على الاحاديث - على مؤلفها سيدينا ومولانا قاضي القضاة شيخ الاسلام حافظ العصر استاذ اهل الدهر بقية المجتهدين شهاب الملة والدين ابي الفضل احمد بن الشيخ الامام العام العلامة نور الدين ابي الحسن علي بن محمد بن محمد بن علي بن حجر العسقلاني الشافعي فسخ الله في اجله واعاد علينا من بركته بقرأة الشيخ الامام محي الدين ابي البقاء عبد القادر بن الشيخ شمس الدين ابي عبد الله محمد بن محمد الطوجي الشافعي لطف الله به الشيخ الامام العلامة اقضي القضاة شهاب الدين ابي العباس احمد بن جمال الدين ابي المعاسن يوسف بن محمد الشرجي الشافعي والشيخ الامام العلامة اقضي القضاة عز الدين محمد بن محمد بن عبد السلام الشافعي والشيخ الامام قاضي المسلمين بدر الدين محمد بن محمد بن عبد المنعم البغدادي الحنبلي والشيخ الامام تاج الدين بن محمد بن شهاب الدين احمد بن نور الدين علي الانصاري والفاضل البار شهاب الدين ابي العباس احمد بن صدر الدين محمد بن روق والشريف نور الدين ابي الحسن علي بن محمد محي الدين عبد القادر بن شرف الدين محمود الحسيني القادري

والشيخ الصالح شهاب الدين نعمة الله بن الشيخ الامام العالم عفيف
الدين محمد بن الشيخ الامام شرف الدين عبد الرحيم الشيرازي
المعروف بالجرهي والفاضل بدر الدين محمد زين الدين ابي بكر جمال
الدين يوسف الحلادي وابو البر يونس بن فارس بن عبد الله القادري
وله الخط وسمع الشيخ الامام العلامة ناصر الدين ابي عبد الله محمد
بن شهاب الدين احمد بن محمد بن عبد الرحمن المصري الشهير بابن
المهندس وولده احمد بن اولها الى اخر الحديث الثامن العشر وحضر
ولده محب الدين محمد في الحديث السادس العشر والسابع عشر
والثامن عشر وصح ذلك وثبت في مجلس واحد بالمدرسة المنكديريه
الملاصقه بسكني المسمع المشار اليه في يوم الاحد ثامن عشرين ذي
القعدة الحرام سنة ثمان وثلاثين وثمانمائة واجاز شيخنا المسمع المشار
اليه لكل من قرأه وسمعه او حضره او شيئاً منه ان يرويه عنه وجميع
ما يحوز له وعنه روايته بسؤال القادري ولله الحمد والمنة وحسبنا الله
ونعم الوكيل وفيه تخرجه على الحاشية في مجلس واحد صح ذلك
قاله وكتبه ابو البر يونس بن فارس بن عبد الله القادري

The above Sanad is attested by Ibn Hajar himself, thus:—

السماع والاجازة صحيحان قاله وكتبه احمد بن علي بن حجر الشافعي

The handwriting of the above Sanad and that of the present MS. are identical; it appears therefore that Yānus bin Fāras, the writer of the Sanad, is the scribe of the present copy. The date of the above Sanad also suggests that the MS. was written in or before A.H. 838.

No. 289.

fol. 30; lines 10-15; size $8\frac{1}{2} \times 6$; $7\frac{1}{2} \times 5$.

الأربعين

AL ARBA'ĪN.

A collection of forty Ḥadīṣ, by Muḥammad bin Yūsuf bin Abi Bakr, محمد بن يوسف بن أبي بكر.

One Muḥammad bin Yūsuf (*d.* A.H. 763 = A.D. 1363) is mentioned in Ḥaj. Khal., vol. i., p. 62, as the author of an Arba'īn which deals with Ḥadīṣ on the Ḥajj (pilgrimage) only; but the present work does not contain any Ḥadīṣ on that subject.

Muḥammad bin Yūsuf az Zarnadī (*d.* A.H. 730 = A.D. 1330) is mentioned in Berlin, No. 1551, as the author of an Arba'īn. But no description of the Arba'īn by Zarnadī is to be found in the Berlin or any other catalogue; therefore it is not possible to say whether that work and the present Arba'īn are identical.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا علي
الظالمين . . . اما بعد فان العبد المذنب محمد بن يوسف بن ابي بكر
رحمة الله عليه

We are not acquainted with any other copy of the work.

Foll. 1-10 are written in Naskh, and foll. 11-30 in Nasta'liq.

Not dated, apparently 12th century A.H.

SHI'A ARBA'ÎN.

No. 290.

fol. 169; lines 18; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الأربعين وشرحها

AL ARBA'ÎN WA SHARHUHU.

A collection of forty Ḥadīṣ, with commentary, by Bahā'addīn Muḥammad bin Ḥasan bin 'Abd-aṣ-ṣamad al Ḥārīṣī, بهاء الدين محمد بن حسن بن عبد الصمد الحارثي.

This famous Shi'a author, who composed more than sixty works on different subjects, was born in A.H. 953 = A.D. 1546, and died in A.H. 1031 = A.D. 1622. For his life and work see: *Khulāṣat al Aṣar*, vol. iii., p. 440; Rieu, *Persian Catalogue*, No. 25; Br. Mus. Supp., No. 673.

Beginning:—

ان احسن حديث تعلی اللسان بجواهر حقائقه . . . وبعد فان الفقير الى الله بهاء الدين محمد العاملي . . . وهذه اربعون حديثاً من طرق اهل البيت . . . واردت كل حديث يحتاج الى البيان لما يوقف الطالبين على سبيله

The following author's colophon, quoted here by the scribe, gives the date of composition, A.H. 995:—

انفق الفراغ من مشقته ضحوة يوم الاثنين ثالث العشري الثالث من شهر السنة الخامسة من العشر العاشر من المائة العاشره

A MS. copy of this work is mentioned in the Rampore Library (printed list, No. 187). The work was lithographed in Tihraṇ A.H. 1322 = A.D. 1903.

At the end the MS. bears seals of Nawāb Wilāyat 'Alī Khān and his son Khurshaid Nawāb, who presented the MS. to the Library in 1898.

Dated Shirāz, A.H. 1065.

Scribe بهاء الدين محمد الليثي

No. 291.

The same.

Foll. 187; lines 17; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

Another copy of the same.

Written in Naskh.

Dated A.H. 1108.

Scribe عبد الكريم

ZAIDÎ ARBA'ÎN.

No. 292.

fol. 88; lines 31; size 11×7 ; $8\frac{1}{4} \times 4$.

الانوار المضية

AL ANWÂR AL MUDÎYAH.

A commentary on Sailaqî's Arba'în,* by Yahya bin Ḥamza, يحيى بن حمزة, a well-known author and Zaidî Imâm, who was born in A.H. 669 = A.D. 1271, and was proclaimed Imâm in A.H. 720 = A.D. 1320. He died in A.H. 749 = A.D. 1349. For his life and works see Br. Mus. Suppl., No. 343-353.

Beginning:—

الحمد لله وحده والصلوة والسلام على من لا نبي بعده الحمد لله
الحكيم الذي انطق لسان الانسان

The commentator says in the preface that after compiling a commentary on Nahj al Balâgh (see Hand-list, No. 1853), he wrote the present commentary, on the basis of a reliable copy of Al Arba'în as Sailaqiyah corrected by the author himself:—

اني لما وقفت على الاحاديث الاربعينية السليقة وحصلتها مساعاً
بلغ المصنف

He quotes in some places Ḥadîqat al Hikmat, a commentary on the Arba'în by 'Abdullah bin Ḥamzah (d. A.H. 613 = A.D. 1285).

The work is rare, not mentioned in any catalogue.

Written in good Naskh.

Not dated, apparently 9th century A.H.

* This Arba'în is known as Al Arba'în as Sailaqiyah, a collection of forty Ḥadîṡ by Sayyid Abû Tâlib al Ḥusain bin Muḥammad bin Mahdî al Ḥusainî as Sailaqî (see Br. Mus. Suppl., No. 156).